THE
UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

VOLUME LV

NOVEMBER, 1943-AUGUST, 1944

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UNION SEMINARY REVIEW

Vol. LV. NOVEMBER, 1943. No. 1

THE EARLY LIFE OF BENJAMIN MOSBY SMITH*

By Francis R. Flournoy, A. M., Ph. D.,
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Some years ago, President Lacy of the Union Theological Seminary, Richmond, referred to the subject of this sketch as the man who "saved Union Seminary in her hour of desperate need." The early life and education of Dr. Smith, therefore, must necessarily be of interest to all those who have been connected with the Seminary and with the Presbyterian Church of the South. In addition, the early experience of a highly intelligent boy and young man in the pursuit of his education during one of the most important periods of our cultural development should appeal to the attention of that great number of people who feel an interest in the history of American life and thought.

Towards the end of his long and busy career, but before his

*The first in a series of articles on Dr. Benjamin M. Smith, Professor of Oriental Literature in Union Seminary, 1854-1889. The writer of this sketch, a grandson of Dr. Smith, has been enabled to write it as a result of the collection and preservation of Dr. Smith's papers, so far as they have been available, by his daughter, Mrs. A. J. McKelway, Sr., who originally suggested the preparation of the article and has furnished to the writer a great deal of assistance in the form of information and criticism. Mrs. McKelway is desirous of obtaining from readers of the Review the loan of any material in their possession relating to the life of Dr. Smith, for use in the preparation of the other articles in the series. Her address is 2701 Park Road, N. W., Washington, D. C.—F. R. F.

mental powers had begun to fail, Dr. Smith wrote for the information of his children and grandchildren, a narrative of his life up to the time of his entering Union Seminary as a student. The author of this sketch, who is one of those for whom Dr. Smith's account was written, has used it as his chief source of information but has been able to supplement it at certain points by other manuscripts and by printed material.

Benjamin Mosby Smith was born June 30, 1811. His father, Josiah Smith, was the owner of a plantation known as Montrose, of which Mrs. Terhune, a first cousin of Dr. Smith, published in the Ladies' Home Journal for October, 1920, a description based on the reflections of visits made during her girlhood. "Marion Harland," as Mrs. Terhune was known to her readers, may have seen Montrose through the golden mist of early recollections as a little grander than it really was, but the accuracy of her memory, even in old age, was such that her account is for the most part entirely dependable.

Montrose had been acquired by Dr. Smith's grandfather, William Smith, in 1742. He and his wife became Presbyterians through the influence of the Rev. Samuel Davies and were accustomed to attend one of his churches about fifty miles distant. "They went on horseback, often fording James River, and sometimes each taking a child or two on horseback with them." All of their children and grandchildren appear to have become Presbyterians. "Among my grandfather's descendants and their immediate connections by marriage," continues Dr. Smith, "there have been thirteen [Presbyterian] ministers . . . I never knew any other than the Presbyterian Church."

Josiah Smith was described by the historian, Dr. William Henry Foote, as "a true Christian, a guileless, upright man." His wife, née Judith Michaux Mosby, was a daughter of Colonel Littleberry Mosby, an officer in the Revolutionary War. On her mother's side she was descended from one of the group of Huguenot families originally settled in the vicinity of Manakintown, a few miles west of Richmond on the James. According to Marion Harland, Mrs. Smith's French blood was evident in her features and in her deep black hair. As will appear in the

course of this narrative, she combined to a remarkable extent the qualities of saintliness, fortitude and efficiency. The eldest daughter of the house, Mary, was a young woman of superior intellect and character and exercised a strong influence on her young brother. Benjamin—or Ben, as he was generally known—had two younger sisters, Emily and Elizabeth, and two brothers, William and Josiah.

The influence of religion permeated the daily life of Montrose. Nearby stood the church of Mt. Carmel, the only Presbyterian Church in the vicinity. The members of the household, including the house servants, gathered about the family altar morning and evening. On these occasions there was a simple service consisting of the reading of a chapter from the Bible, the singing of a familiar hymn, and a prayer. This custom was continued in his own household throughout Dr. Smith's life. In the treatment of the Negroes there was manifest a high sense of obligation to promote their physical, moral and religious welfare. Most of them were taught to read and many to write. On Sunday nights a Bible class for them was held in the basement of the residence, conducted after Mr. Smith's death by Mrs. Smith or one of her older children, generally the eldest daughter Mary. On week nights there were prayer meetings and Bible readings under the superintendence of one of the older women slaves.

It was one of the gracious customs of the old Virginia plantations before the railway age to welcome travellers for an overnight sojourn or for a longer visit. As might be expected, an especial welcome was extended at Montrose to ministers of the Presbyterian Church, many of whom were related to the Smiths; and a large number of the most eminent leaders of the Church in Virginia and the Carolinas had at one time or another been guests at this plantation.

One of these occasional visitors played so large a part in Dr. Smith's development that a brief account of his earlier life and relations with the Smith family is of especial interest at this point. John Holt Rice, whose service to Union Seminary is gratefully recognized to this day, had early conceived the de-

sire to obtain an education. In spite of great difficulties he had been able to attend Liberty Hall (afterwards Washington College) and an Academy in New London, Virginia. He served as a tutor in Hampden-Sydney College from 1797 to 1799, spending portions of his college vacations at Montrose, since he was warmly attached to Mr. and Mrs. Smith. In 1799 he became the teacher of a school at Willington, the home of Major Morton, whose wife was Mr. Smith's sister. The pupils consisted of the daughters of the Mortons and of some of their friends. In a short time, as Rice's biographer and personal friend, President Maxwell of Hampden-Sydney College, records, "the interest which he had felt from the first in one of his pupils (the good major's eldest daughter) had gradually ripened into a warmer sentiment." In spite of the fact that the young lady, Anne (or Nancy) Morton, was only fifteen, her parents were inclined to favor the match. But Anne "had been accustomed to look up to (Mr. Rice) with a respect bordering upon reverence . . . and could not bring herself, all at once, to see him in the softer light in which he now desired to be viewed." Consequently he decided to leave Willington, and "accepting the kind invitation of his friends, Mr. and Mrs. Smith of Montrose, he repaired to this house to pursue his studies for the medical profession, under the direction of Dr. Samuel Wilson of Powhatan. Here he found himself in the bosom of a pious and amiable family who warmly esteemed him, and, consoling himself as well as he could with that true philosophy which he had learned, he applied himself to his books with as much diligence as the state of mind could permit."

In a few years Anne Morton's reluctance to accept his suit was overcome. They were married in 1802, and Mr. Rice began a career of great usefulness in the ministry, which he had entered after abandoning his original plan to become a physician. In 1812 he organized the First Presbyterian Church in Richmond. He edited two religious periodicals and organized a publishing house. As he was active in the movement to establish a school of theology at Hampden-Sydney, he was accustomed to make frequent trips between that village and Richmond. This journey can now be made in two hours, but then could scarcely be

accomplished in one day. Accordingly Dr. Rice would generally spend a night in the course of his journey with his dear friends and relatives at Montrose.

Another visitor, and for a time resident at Montrose, was the Rev. Conrad Speece. Of mingled German and Alsatian parentage, he became in early manhood a tutor at Liberty Hall and afterwards at Hampden-Sydney College. He had then entered the Presbyterian ministry, but his doubts having been awakened on the subject of infant baptism, he became a Baptist, though later he was induced by President Alexander of Hampden-Sydney to re-join the Presbyterian Church. From 1806 to 1812 he served several churches in the vicinity of Montrose, and, as he remained a life-long bachelor, he lived in the household of Mr. and Mrs. Smith throughout that period. He then took charge of a church in Augusta County but appears to have remained on terms of close friendship with the Smith family. "He was a man,' writes Alfred James Morrison, "of great fluency and propriety of speech; in conversation excellent, full of a droll humor. He wrote much but was better as a talker than as a writer." He was noted "for the extraordinary ability with which he would discuss the most difficult themes in theology and make the people understand them or think they understood them." He was highly regarded by his associates at Hampden-Sydney, Rice and Alexander. The esteem felt for him in the Church was shown by the fact that he was five times chosen moderator of the Synod of Virginia.

"Mr. Speece," writes Dr. Smith, "had a great fondness for children and as soon as I was old enough used to amuse me by trotting me on his knee and predicting that one day I would go to Congress and wear short breeches with silver knee buckles and moonshine stockings." On one of his visits to Mr. Speece's room, the child tumbled down the steps and was picked up by a young man, a visitor at the house, who later became a Presbyterian minister in North Carolina. These contacts may have accounted for Ben's addiction to preaching sermons to his young companions and conducting the funerals of dead turkeys and chickens. Ben's education, as the narrative shows, was now beginning:

"How I learned letters and to spell and read I do not know. My father had set out in life a teacher, and after family cares called for a more lucrative business, continued as his children grew up to have a teacher for his own and his neighbors' children. The first with whom I had any relations was a Mr. Robert H. Nelson. I was however only an amateur scholar—never attending over a few hours, as I pleased. But my Mother and oldest sister, Mary, I suppose taught me. I have very dim recollections of my father. I remember his . . . coming home from Petersburg and giving me a book called 'Frank.' It was in two volumes of which one is still somewhere among my books; and, as he gave it to me when I was about 7 years old as a reward for my having learned to read, I suppose the efforts of my dear Mother and sister, the two best friends of my childhood, youth and early manhood, must have proved very successful. My sister was especially attached to me and encouraged any disposition to learn which I manifested. Though not fully educated, she was fond of reading and took great pleasure in interesting me in books at a very early age."

"The most sad and impressive event of my life," continues the narrative, "was the death of my honored father." The widow was left in a precarious financial situation. Her husband had contracted large debts, which he would undoubtedly have been able to pay if he had lived, since he was industrious and thrifty. But it happened that his death occurred at the beginning of the year (1819) in which the country was afflicted by the first of the severe financial panics of the nineteenth century, and the business problems confronting the inexperienced widow were extremely difficult for her to surmount.

"Often," says her son, "have I seen her sit with her eyes filling with tears when the Sheriff would come to notify her of a suit instituted against her. In my childish solicitude I would almost imagine that the Sheriff had come to take her to jail, as in those days imprisonment for debt was not uncommon . . . Two things then impressed me with convictions and feelings which I have never lost—one, the evils of debt and the other, the tender feeling for aged widows."

After this hard year had passed, however, Mrs. Smith showed great ability and success in discharging the responsibilities which had fallen upon her. In spite of the ill-health which seems to have afflicted so large a proportion of the women of gentility

during this period, she displayed extraordinary industry in supervising the operation of the plantation. No detail seemed too unimportant to escape her scrutiny, and by systematic use of padlocks she checked the inclination of the Negroes to indulge in the petty thievery which seemed to them scarcely if at all blameworthy. Thus "by wise management," says Marion Harland, "she relieved the estate from embarrassment, brought up and educated her six children, and established a reputation for intelligence, refinement and piety that is yet fragrant in the minds of those who recollect Montrose in its palmy days."

One of her most difficult problems in the early years of her widowhood was the education of her children. The school established by her husband was continued after his death. It was attended by Ben and his two brothers, Josiah and William, by three step-children of his uncle Ben Mosby and by several other neighbors' children. But at the end of the session the teacher, Mr. Nelson, left for the Southwest and a new school, "opened" as Dr. Smith later records, "in a house in the northwest corner of Cousin Patty Smith's yard," was hardly a success, the teacher being caned by the brother of one of the pupils who had been given a whipping, a performance which "excited if it did not please the scholars." Then a prospective divinity student of Andover Seminary taught the children until the end of 1821. He seems not to have been especially efficient. But Mrs. Smith and her family became much attached to him and she thought of sending Ben with him to attend Phillips Andover, an idea which was abandoned apparently because of want of means.

Mrs. Smith then employed two teachers in succession, the second of whom appears to have been successful. He established also a Sunday School, which at that time was an innovation in Virginia. Then Ben with his brother Josiah (or "Joe") and several other boys of the neighborhood were sent to board with a gentleman who had established a school in his house a short distance from Montrose, the teacher being the Mr. Nelson who had conducted the first school attended by Ben.

> "The year passed pleasantly and though we had but few religious privileges and no Presbyterian preaching or Sunday School I do not

think we derived any special evil influences from our surroundings. My first visit home . . . the approach to the house, the joyful surprise of my tender Mother and sister and brother, the two too short days' visit,—are all as vividly before me now after 57 years have passed. We studied little besides Latin, in which Mr. Nelson seemed determined to ground us. I was now in my twelfth year and the taste for books and learning was beginning to develop. One boy had a reading book for history and when he said his lesson I was too much interested to attend to anything else and picked up a good deal of the history of the United States. At home my Mother and sister Mary had cultivated my disposition to learn and I had pretty well gone over such books as *Parents' Assistant,* and *Looking Glass Manners and Customs,* and by my sister's persuasions tried to read Rollin."

Ben, his brother Joe and several other boys were now sent to a school taught by a Mr. Egan, who had been educated for the Roman Catholic priesthood and who was an efficient teacher of Latin, using the traditional method of severe floggings to encourage proper application on the part of delinquent students. Mr. Egan also instituted customs which were characteristic of American schools at this period and to some extent counterbalanced the poverty of their curicula and the shallowness of their intellectual achievement. On Fridays he required each of his students in turn to give a declamation. In the beginning this was little to young Ben's liking.

"When the arrangement was announced, I went home very bravely, declaring in Ma's presence that I would not speak. She quietly said, 'Well. you will get a whipping when you come home if you don't.' Sister helped me select a speech and commit it. I think it was in the Columbian Orator on the powers of imagination. When I was called up I took my stand where two benches cornered and my knees fairly shook the benches, but I went through and the scare of merely confronting an audience to declaim was all scared out of me. That afternoon was one of the crises in my life."

Mr. Egan's training in public speaking extended beyond mere declamation. After the close of the first term he arranged for his pupils to present an "exhibition."

"There was at Cross Roads," writes Dr. Smith, "a large wagonmaker's shop which my father built with the expectation of renting

> it. It was now unused. Mr. Egan interested the boys in fitting it up, the neighbors all helped and we had a great day. Charles Mosby, two or three years older than I, wrote a speech and spoke it. Here was another crisis: I was desirous of doing likewise. His example and his general conduct had a decidedly good influence on me."

Mr. Egan was now employed by Ex-Governor Giles to teach a school on his plantation at Powhatan Court House, and many of the Smith boys' friends went to this school. But Governor Giles was "understood to be sceptical if not an infidel," and consequently Mrs. Smith was unwilling to send her sons where they would be under his influence. They were then sent to a school opened by a neighboring minister in his residence. But this gentleman had apparently not kept up the studies which he had pursued at college and his students "made but little improvement."

This was the end of Ben's experiments in the education afforded by the "old field schools" of Virginia. His experiences, compared with what he later learned of the contemporary school systems of other countries, especially those of Germany, must undoubtedly have contributed to his keen perception of the defects in the "system," if it can be called such, of his native State, and aroused his determination to bring about those improvements in education which he advocated so frequently during later life.

Ben Smith's religious education and development during this early period of his life were more satisfactory than his secular schooling. Here the principal formative influence was that of his home. He treasured solemn memories of his father's last days. At this sad period, Ben, then eight years old, with his younger sisters had been sent to his Uncle's house. When he returned, he was taken to his father's bedside.

> "I remember," wrote his son long afterward, "how he reached out his hand and laying it on my head said, 'God bless my runaway boy.' That hand after the lapse of sixty-two years seems to press on my head still."

Another memory of these days was the calm fortitude and Christian faith shown by his mother. It was from her and from

his older sister Mary that the younger children of the family received most of their religious instruction, in the form of the reading and explanation of sermons, the memorizing and reciting of texts and hymns, together with talks on religion which Mrs. Smith gave to her children as they grew older. In addition, the Smith children received instruction at the newly established Sunday School, where they learned "the catechism of Mr. Mines." The Shorter Catechism was not taught because of the small number of Presbyterians among the patrons of the Sunday School, and Ben never learned it at all in his boyhood.

It was in his tenth year that the child began "to feel some concern about religion." At thirteen he "had many serious thoughts and often would go into a grape summer house and read and sing and try to pray." He was much affected by sermons he had read and by some things in Doddridge's *Rise and Progress.* But he had as yet "no well-fixed religious views."

After young Ben's return from school in the summer of 1825, at the age of fourteen, he was determined to continue his education. Hence he arranged shelves for his books in the bedclothes closet and had an old desk in the passage on the stairs when he was accustomed to study. At this time Dr. Rice made one of his accustomed over-night visits to Montrose. In the morning, he called Ben and his brother Joe into the dining room and made some inquiries into their studies. He then offered to take one or both of them into his family and arrange to have preparation for college given to them by a recent graduate of Hampden-Sydney College, Francis Bartlett, who was living with Dr. Rice without payment of board and attending the newly established Union Seminary. The only compensation asked from Mrs. Smith was that her dining-room servant, Wilson, should, in accordance with a common custom in slavery times, be hired out to serve in Dr. Rice's home. This offer was declined by Joe, the elder boy, who had always shown more interest in horses and farm work than in studies. He remained at Montrose, became an efficient farmer, the chief support of his mother in the management of the plantation and a charming gentleman, as depicted in Marion Harland's *Judith,* where he appears as "Uncle Archie."

Ben, however, accepted Dr. Rice's offer with enthusiasm and forthwith set to work at home to accomplish as much as possible in his education before going to Hampden-Sydney at the beginning of the winter term on November 1. With the help of a young student who happened to be spending the summer at Montrose, he carried on his study of Greek and Arithmetic. In the case of the latter, "the single rule of three" proved to be beyond the capacity of the tutor to explain and of the scholar to understand. But Ben persevered in Greek and made a good deal of progress.

The time now came to start for Hampden-Sydney. It was learned that several neighborhood boys were to go to college in a carriage, with a saddle horse belonging to one of them. They offered to take Ben along.

> "It was arranged that the carriage which was to start from Powhatan Court House on the next Sunday morning would take me up and my small trunk of a few clothes and books, at the Cross Roads. The trunk was taken over and I walked through with Brother Joe. My dear Mother had taken me, the evening before, to her private room and kneeling down and putting her hand on my head had prayed for me and committed me to God. That morning . . . Brother Joe and I set out. Some pigeons I had raised flew after me and lighted just before and as we came up flew and lighted farther on, so keeping me company for a half mile. My mammy, Aunt Jenny, interpreted this as a good sign. It was certainly very curious. Ma did not like my travelling Sunday but she had no means of sending me except by stage and that would cost at least $5, and she had not over a few dollars to give me for necessary uses at College. . . . My companions were none of them rude, wild boys and rather sympathised with me on thus leaving home for the first time to go so far and stay so long. Nothing remarkable occurred on the way, but I was on the horse on the road from Farmville and so impatient that three miles before getting to College I thought I saw tracks which I supposed to be those of college boys. . . . We stopped at King's Old Tavern and took supper. After supper we walked up to college. Our entrance was speedily welcomed by the shouts of the acquaintances of my companions, to whom the little boy in his roundabout jacket was duly introduced."

Hampden-Sydney College had at this period passed through many vicissitudes. At first known as Prince Edward Academy,

it had been established as a college in 1783 by a group of Presbyterians and Anglicans who opposed the aggressive and intolerant systems which had prevailed in Virginia during the Colonial years. In the latter part of the eighteenth century, according to Dr. Foote, writing in 1849, "it rose to a degree of popularity and usefulness as a Log College, both in the theological and the literary department, which has never been surpassed in the most palmy of succeeding years." After this period, however, it fell into a very low state, from which it was rescued by the vigorous labors of Alexander, Rice and Speece. "Here," says Foote, "were associated three young men bound together by strong bonds of friendship through life, stimulated by and stimulating in their turn each other's progress, and each exercising an influence on the Virginia Synod and felt throughout the Presbyterian Church."

The College soon lost the services of all of these instructors. It flourished for a time under the leadership of the Rev. Moses Hoge, but in his later years he failed to receive the necessary support from the public and the Church, and the college again fell behind. But in 1821 Jonathan P. Cushing, a New Englander, already for several years a teacher in the college, became President and an era of reconstruction began. New instructors were obtained, most of them from New England. The building known as New College was begun and when Ben Smith arrived seniors were already lodged there.

The physical plant of Hampden-Sydney at this period, aside from New College, is thus described by Dr. Smith:

> "Our walk brought us first to a house of one story, supplied with passage and attics. This was the President's house, standing on the edge of the orchard opposite the baseball grounds. In the yard was a brick house, built by President Cushing for his own use. A little outside of these premises was a two-story house, with one room and a passage on each story called the library. This building contained about five hundred volumes and was also occupied by one of the professors as a study. Directly south of this house was the Old College, a three-story building of brick, having four rooms on each story and with the steps almost worn out. A little way west of south was the Steward's Hall, a one story wooden structure. On a path leading northwest to the spring was a small house with a shed called 'The Fort' used as a dormitory by two students."

The morning after his arrival, Ben called on Dr. Rice, President Cushing and the rest of the faculty. After taking an examination, he was astonished to learn from the President that he might enter the college at once without spending a year in preparatory work. Dr. Cushing furthermore lent him the money to pay for his matriculation. Thus at the age of fourteen Ben found himself a full-fledged member of one of the most eminent of the "freshwater colleges" which were then multiplying with marvelous rapidity throughout the length and breadth of the young Republic.

The youthful freshman shared a room with young Bartlett just over Dr. Rice's study "in that part of the former Seminary building which was later assigned to Dr. Alexander." Several other Seminary students lived in an adjoining building. A few days after Ben had gone to Hampden-Sydney his mother sent up his baggage, together with Wilson, who had been hired to Dr. Rice. His other expenses were met through "hardships of self-denial" on the part of his mother and sisters. The boy did his part in supporting himself. He and his roommate, Bartlett, made their own beds, cut up wood, carried it to their room, made their fires and carried up water from a nearby spring. Ben seems to have been unaccustomed to these chores, and his "first and last" fit of crying was occasioned by his failure to make a fire properly at his first attempt.

In starting on his college career the young boy was surrounded by most excellent influences. Between Dr. Rice, the founder of Union Seminary, and the future Dr. Smith, who was to revive it during the most perilous time of its existence, there was a close and affectionate relationship. Dr. Rice had now entered upon the last period of his busy and useful life. During his active and successful career as pastor of the First Presbyterian Church of Richmond, he had been elected president of the College of New Jersey (Princeton), but this offer he had declined. In the meantime Rev. Moses Hoge had established the school of theology at Hampden-Sydney in which Dr. Rice had long been interested and for which he had raised the necessary funds. But with Mr. Hoge's death in 1820 its activities had been sus-

pended. In 1824, however, Dr. Rice was inaugurated as Professor of Theology and when Ben Smith entered college the Seminary was in operation and the building to house it was already under construction across "the rolling road," later to be known as Via Sacra.

Of his relations with Dr. Rice during his college career, Dr. Smith says:

> "Dr. Rice was a quiet man, never talked with me specially but was kind and I knew from his letters to Ma that he was deeply interested in my success." "Dr. Rice," remarks Dr. Smith in another place, "was a silent man but cousin N. (Mrs. Rice) a great talker. I was quiet at table and learned a great deal from Dr. Rice's occasional remarks and the conversation of the company."

There was indeed much for him to learn from Dr. Rice, and there is little doubt but that the remarkable similarity between certain of the basic ideas and convictions of the two men is due in part to the young student's association with the older man during this period. Dr. Rice was a close student of the thought and culture of his day, for he believed that the Christian leader should be deeply grounded in philosophy, in history, in literature and above all in science. It was his conviction that Christianity should apply to all human problems and embrace "every duty, in every situation in life." He was a strong believer in the necessity of public education, supporting Jefferson's scheme for a system of state schools in Virginia with a university at its head. He insisted, however, on provision for religious training in the university, proposing that each of the various sects establish a chair in the institution so that students might take courses in any religious system which they might prefer. Like many other eminent Virginians of his generation, he was opposed on principle to the institution of slavery, and advocated a policy of gradual emancipation, though he believed that the Church as such should not take part in controversies over this question. He was interested in the development of the Negroes, taught many of them to read, and endeavored to promote their religious welfare. In his theological views he held firmly to the standards of his own Church, and he opposed the tendencies towards laxity

which were then so strong in New England. The vigorous protests made by him and some of his colleagues in the ministry against the appointment of the eminent but highly unorthodox scholar, Dr. Thomas Cooper, to a professorship in the University of Virginia aroused the ire of Jefferson and led him to denounce the Virginia Presbyterians in unmeasured terms. Yet Dr. Rice deplored sectarian bitterness and hoped that in all controversies the ministers of religion should "manifest the meekness and gentleness of Christ."

Ben Smith remained in close relationship with his family at Montrose. At Christmas time in 1825, his brother Joe came for him "with a led horse" to take him home for the holidays. The boys rode to Colonel Penick's at Sandy Ford on the Appomattox, where they spent the night, and went on the next day, which was intensely cold, to Montrose. At Christmas time in those days, Dr. Smith observes, there was little in the nature of a celebration, such as was customary in his own home in later days. There was merely afforded an opportunity for association, which he greatly enjoyed, with his mother, sisters and brothers. Doubtless other Christmas holidays were passed in a similar manner.

Throughout his college career his elder sister Mary continued through "her excellent letters" to give the advice and counsel which had already played so large a part in his development. Unfortunately only two of these letters have been preserved. In one of these, dated March 29, 1825, five months after he had entered college, his sister first tells him bits of family news, and then proceeds:

> "Mama says you are a darling boy for letting us hear so often from you. Continue to do so. We love Cousin Nancy [Mrs. Rice] and I will write to her. Tell her I shall begin to be jealous, as I think you seem to love her almost as though she were your sister Mary. Oh, we long to see your dear face . . . Wilson's [the slave boy's] friends are all well. His Aunt Becky at Dr. Crump's is much better. Washington is married, tell him. I am in a 'terrible' hurry—farewell. Be sure to hold up your head and hold your shoulders back. Tell Brother Jesse to show you how to knock your elbows together and do it every day for my sake, till you come home. We

are going to make you a very big cake in May. Once more, farewell."

In another letter, dated April 5, 1825, his sister warned him against too great absorption in worldly pursuits. "I wish," she continued, "that you could or would talk to Dr. Rice or Mr. Goodrich about your anxiety on the subject of religion . . . I know Dr. Rice loves you and I think he could give good advice."

Ben formed valuable friendships with several of the students. His roommate, Bartlett, a theological student, was a great source of help and encouragement. An older cousin, Charles Mosby, took Ben, still a child in years, under his especial charge. Mosby was evidently a young man of ability. After leaving Hampden-Sydney he became the first graduate of the School of Law in the University of Virginia. He practised law in Lynchburg, served in the State legislature for several terms and became a member of the Board of Visitors of the University of Virginia. Another of the older students with whom Ben was intimate was P. E. Bishop, almost twice his age and his colleague in the "Dialogue" of the Literary Societies in 1826. A friendship with another of the students, Thomas D. Mutter, began through his loan to Ben, when the latter took part in the aforesaid "Dialogue," of a blue tail coat, with "trimmings of bits of blue ribbon about three inches long across the breast from button-hole to button." One of his college friends, Landon Garland, was to have a very distinguished career. Upon his graduation, he became a professor in Washington College (afterwards Washington and Lee University), Professor and later President at Randolph-Macon College, Professor at the University of Alabama and afterwards President until the virtual destruction of this institution in 1865. He then became Professor in the University of Mississippi, and in 1875 Chancellor of the new Vanderbilt University.

It would be expected that Ben Smith, with the training in declamation which he had received at school, would take a great interest in the activities of the literary societies at college. And this was in fact the case.

"I joined the Union Society," he relates, "because cousin Charles Mosby belonged to it. His popularity at once made me friends. I was not requested to speak in debate the first meeting after joining but Charles advised me to try. The question was, 'Would it have been better if Napoleon Bonaparte had never lived?' Several of the class whose names preceded mine in the alphabetical order, availed themselves of the privilege of declaiming. When called, I arose with a dead silence of surprise. I had learned at Mr. Egan's school to declaim, but never before undertook to speak my own composition. I had no speech prepared, but I was determined to say something and trembling with the confusion of my position, I managed to say, 'I think Bonaparte was a very bad man,' I sat down. I have never been scared since. I at once took a lively interest in the Society and when the time came for elections of representatives to speak at the Exhibition, as it was called, at the close of the Winter session, which ended the latter part of April, I was chosen from the Freshman class. P. E. Bishop was chosen by the Philanthropic Society and we were directed to prepare and speak a dialogue . . . The Exhibition passed off well and got great credit. Our Dialogue was on the question of the origin of the Indians of N. America . . . I cannot recall the positions taken by each of us or the scope of the whole."

In his junior year, Ben became President of the Society and made several public speeches, one of these in connection with the celebration of the Fourth of July. In the same year he acted in a tragedy written by his friend Garland. In his senior year, he represented his Society at the Exhibition of 1829 by writing a comedy "which was acted with much *eclat,*" and a copy of which is still in existence. The prologue, written by his friend and former roommate, Francis Bartlett, was spoken by young Smith. The costume he wore on this occasion was of a peculiar character. For several years, the South had been becoming increasingly hostile towards the protective tariff, which had been raised by successive Acts culminating in the Tariff of Abominations of 1828. The agitation had become so serious that South Carolina had already begun to plan secession. For this measure Calhoun succeeded in procuring the substitution of nullification,—a policy which was actually put into effect in 1832. The Hampden-Sydney students in 1829 were determined to fight the tariff in a practical way.

"They resolved as anti-tariff men not to dress in broadcloth—because a heavy duty was on it—but adopted a uniform of Virginia

> cloth, the coat and pants of one kind and on the left breast the figure of the 47th proposition of Euclid, 'The square of the hypothenuse equals the square of the other two sides,' was made with black cord. I spoke my prologue dressed in that uniform."

The great applause which greeted the production of young Smith's play increased the standing of the author in the college and his influence among the students. "In my own Society," he says, "I enjoyed . . . great power. No measure that I proposed could easily be put down. All these things were calculated to excite the vanity of seventeen."

Another extra-curriculum activity of young Smith's which illustrates an interesting tendency in academic life not only at Hampden-Sydney but also in American colleges generally is only briefly mentioned in his narrative of his early life. The literary societies of this period not only afforded practical training in public speaking and encouraged the study of public questions. They also established libraries which supplemented, and sometimes surpassed in real value, the meager collections of books which the colleges themselves maintained for the use of their students. While at Hampden-Sydney Ben Smith had already developed that interest in libraries which he was to display during the long period of his professorship at the Seminary. He records that during his junior year, in spite of the pressure of his other activities, he spent much time and hard labor in arranging and cataloguing the Library of the Union Society according to the same system as that he later employed in connection with the Library of the Seminary. This project had been opposed by many members of the Society. But when it had been accomplished there was general approval of the results.

With the unconquerable energy of youth, Ben Smith carried on his academic work with as much success as he met with in his extra-curriculum pursuits. In spite of his limited preparation for college, he passed the freshman year with the highest marks, and thereafter maintained excellent standing. At the final examinations in his senior year he obtained first honors with Landon Garland, and the two friends were appointed to speak the Commencement orations, Garland having the Valedictory and Smith the

Philosophical. At the latter's speech his family was in attendance, and the successful close of his college career was noted with satisfaction by Dr. Rice and brought him to the favorable attention of the Directors of the Seminary.

It does not appear, however, that he had yet decided to enter the ministry. During his junior year he was "brought with many others under serious conviction."

> "I went before the session and was received, but, I have always felt, on inadequate impressions, as my hope for years was very feeble and my course of life not decidedly Christian. To anticipate—I became much more satisfied while living with Mr. Penick while teaching in Milton, North Carolina, from 1830 to 1831."

During his years at college Ben Smith had some opportunities to widen his social contacts. In the summer of 1827, Mrs. Rice had

> "some lady friends from Richmond, a Miss B (?), an elderly maiden lady, and her nieces, Misses Pleasants, who became quite belles. They went with Brother Joe and myself to Montrose and spent a night on their way to R. and he and I rode with them a few miles on their starting."

Two years later Ben's social education was furthered by an experience which was in some respects characteristic of the ante-bellum south.

> "During the summer (of 1829), I went to Charlottesville in Uncle Morton's double gig for cousin Mary Morton, who had been visiting the family of Rev. Mr. Borman a. few miles N. W. of Charlottesville. I was for the first time thus introduced into general society. We were detained for several days by great rains early in August at a Mr. Winn's and I became quite used to company. On our way back, stopping to feed the horses at a sort of tavern this side James River, opposite the village of Warren, while I went in to see after my horse, the ladies of the town began to question cousin Mary as to who we were and whither going. She saw they suspected us to be a run-away couple and on my return told me. So we hurried away and I suppose the inquisitive females never thought anything else than that we were on our way to North Carolina."

With the completion of Ben Smith's college education, it would seem best to draw this part of the narrative to a close. He was to spend several fruitful years in the profession of teaching, then to attend the new Union Seminary at Hampden-Sydney and finally to complete his theological education in Germany. But these years form a second period of his development and might better be treated separately from the story of his childhood and early youth which has formed the theme of this article.

HIGHLIGHTS IN THE HISTORY OF MONTGOMERY PRESBYTERY, VIRGINIA* (1843-1943)

By the Rev. John H. Grey, D. D.,
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I. Organization and Territory

Montgomery Presbytery met in its first session Nov. 10, 1843, one hundred years ago, with five "bishops" (as the record called the ministers), and three ruling elders in attendance. They met in the schoolhouse of a man who was not a Presbyterian, Jacob Ammon by name, and in Newcastle, where there were only two or three Presbyterians. Newcastle was probably chosen because it was a central point and perhaps more accessible than any other. The opening sermon was preached by Rev. John D. Ewing on Zech 4:10: "Who hath despised the day of small things?" The five "bishops" present were John D. Ewing, who was elected moderator; Urias Powers, Stephen F. Cocke, Henry H. Payne and Samuel D. Campbell. The three ruling elders were Matt Wilson, Thomas Lackey and Frederick Johnston. In addition to the five ministers present there were seven others on the roll: Alex McEwen, John H. Wallace, George W. Leyburn, Nicholas

*An address delivered at the centennial of Montgomery Presbytery at the Quaker Memorial Presbyterian Church, Lynchburg, Va., September 21, 1943 and published by request of the Presbytery.

Chevalier, Robert Graham, William P. Hickman and Dion C. Pharr. Rev. John Anderson was received from the Presbytery of New York at this meeting.

The following churches were on the roll: Falling Spring, Salem, Beaver Creek, Green Spring, Covington, Fincastle, Buchanan, High Bridge, Christiansburg, Blacksburg, Rock Spring, Pleasant Grove, Mountain Union, Newcastle, Mount Carmel and Locust Bottom—sixteen in all. The territory in which these churches were located included the counties of Botetourt, Rockbridge (south of Buffalo Creek), Roanoke, Montgomery, Floyd, Giles, Alleghany, Craig, and Mercer (now in West Virginia). Only two standing committees were appointed, quite in contrast with the 15 or more at the present day.

Montgomery Presbytery was formed out of the southwest part of Lexington Presbytery in 1843, and the Stated Clerk has in his possession all the minutes from its organization to the last meeting, from 1843 to 1899, typewritten and bound, and after 1899 in printed and book form.

In the early days the distances to be travelled to attend Presbytery were almost prohibitive, and, as travel was mostly by horseback, it is not surprising that the attendance was often small. At the first meeting, as we have seen, only five of the twelve ministers were present and only three elders from sixteen churches. Not only did the distance to be travelled and the mode of travel interfere with the attendance, but sometimes floods, as the records show. In 1877 a great rain and freshet which began on Friday before the fourth Sunday of November suspended for some time the usual modes of travel and communication in a large part of Virginia and rendered the adjourned meeting at Peaks Church on that day impracticable, and hence arose the necessity for a called meeting to transact the business for which Presbytery adjourned, which was to ordain Licentiate John Ruff to the full work of the ministry and install him as pastor of Peaks Church.

In 1864 the Presbytery of Montgomery and the Presbytery of New River (a New School Presbytery) were united and the united Presbytery was called Abingdon till the fall of 1865 (only one year), when it was changed to Montgomery. Here is the record

from the minutes of the Synod of Virginia, Oct. 7, 1865: "The Committee on Bills and Overtures made a report, recommending the adoption of an overture from Abingdon Presbytery, praying the Synod to change the name of *Abingdon* Presbytery to *Montgomery,* for reasons deemed sufficient by the Committee. The report was received and adopted and the name of the Presbytery changed accordingly." At a meeting of the Presbytery later in the fall of 1865 the name Montgomery Presbytery occurs where Abingdon had been used. At the same time there was transferred to Montgomery "all that territory of Roanoke Presbytery which is embraced in the city of Lynchburg, with the part that lies north of the turnpike leading from Lynchburg through New London and Franklin Court House to the line of Floyd County, and west of James River above Lynchburg, and the ministers and churches in the aforesaid boundaries were attached to the Presbytery of Montgomery."

In 1928 the churches of Mercer County, W. Va., and their pastors were transferred to the Presbytery of Bluestone, Synod of West Virginia, and about the same time the churches of Graham, Va. (now Bluefield, Va.), and Pocahontas were transferred to the same Presbytery.

II. Reports and Discussions

In a very early minute (Vol. 2, p. 179) we find this in the Narrative on the State of Religion: "In many of our churches the state of religion is reported as very low, calling for the deepest humiliation and cries to God. In a few of the churches God's Spirit has been present with great power, comforting and encouraging Christian people to more active and earnest discharge of duty, and bringing a number to a knowledge of Christ's saving love." Then it mentions in a list of those which had experienced special seasons of God's favor, Peaks, Salem, Blacksburg and the mission stations and weak churches in Craig, Giles and Franklin Counties.

Pastors and sessions were required to report annually to Presbytery on the fulfillment of their respective duties. Here is a sample of those reports about 1844, which was read before Pres-

bytery instead of being put into the hands of a committee: "The pastor of the church at Christiansburg would report that he is satisfied with the provisions made by the people for his support during the past year; the sum of $167.50 having been paid, leaving a balance due of about $50. The attendance on preaching has been good. N. Chevalier, Pastor." "The session of the Presbyterian Church at Christiansburg would report to the Montgomery Presbytery that their pastor, the Rev. N. Chevalier, has labored with us during the past year to our satisfaction; that he has attended to the interests of the church by catechising, family visiting, etc., and acted with a view to Christ's kingdom. R. D. Montague, W. Wade, Jas. Edie, Elders."

In reference to a church not sending a representative to Presbytery, there is the following record in 1847: "The attention of the Presbytery having been called to the fact that the church of Fincastle is very rarely represented by a member of the Session at our ecclesiastical meeting, and Presbytery regarding such failure as worthy of censure, hereby directs the pastor of that church to signify to the Session its decided disapproval of such reported delinquency, and to express to them its expectation that hereafter there will be no such cause of complaint against them" (Vol. I, p. 45).

A certain church reported to Presbytery that it had not paid its pastor in full. Presbytery replied that the salary was too small and that they ought to increase it, and that they would be expected to pay him interest on what they still owed him!

The following resolution in 1847 has reference to family pews and pew rents: "Whereas it is known to Presbytery that different customs prevail among our churches as to the occupancy of pews, and as it is believed that great advantage may arise from the order and regulation of families in this respect, and also as to assessing and collecting the minister's salary; therefore resolved, that it be recommended to all our churches as far as practicable to adopt the system of families sitting together in the same pew, or part of a pew; on which shall be assessed the amount which each family may be willing to contribute to the minister's support" (Vol. I, p. 54).

At the Spring meeting of 1868 the Committee on Education reported that the amount given by the churches was less than one-half the amount asked for this cause, and then said: "True, it may be, that our dear brethren have given according to their ability and as God has prospered them. If so, we rejoice in the grace of the Lord Jesus bestowed on them, and their deep poverty abounded unto the riches of their liberality. If this be so, we are called to sympathize with our brethren in their deep poverty and want, for if they have given as they have received of the Lord, then their destitution must have been very great, and should call for an expression of our fraternal commiseration. What a withering poverty must have fallen upon our people! If, then, our brethren have given as they have received, alas how little they have received!" (Vol. 2, pp. 173-4.)

In the early minutes there are repeated references to the cause of education, and several schools were established—two at Christiansburg, one for boys and the other for girls; one at Bedford, Belmont Seminary; Alleghany Institute at Clifton Forge; Oxford Academy at Floyd, conducted by Rev. and Mrs. J. K. Harris (Vol. 7, p. 139.) The records also show Presbytery's concern for the spiritual interests of the colored people and its desire to reach all the unchurched sections in its territory.

There are repeated references to the desecration of the Sabbath. In 1890 (Vol. 6, p. 119) we read: "In this once conservative Presbytery the observance of this day is becoming more and more lax every year." After referring to corporations that were making no effort to observe the day by entire cessation of labor, the minute says: "There is one honorable and notable exception, viz; the corporation of the city of Lynchburg, which allows no freight trains to traverse the corporate limits between the hours of 9:00 in the morning and 6:00 in the afternoon."

Foreign missions was emphasized, and in 1895 (nearly 50 years ago) there were 10 missionaries from Montgomery on the foreign field—four ministers (D. G. Armstrong, Brazil, W. M. Junkin, Korea, P. F. Price, China, A. T. Graybill, Mexico), and six women (Misses Gunn, Patterson, Fulton, Dunlap, Peck, and Graves, now Mrs. Hugh W. White) (Vol. 7, p. 75).

Notice the length of the meetings of Presbytery years ago as compared with the present. The usual length was four days, as from Tuesday night till Friday morning or afternoon, and one meeting in 1899 was spread out over five days. As late as 1907 the Fall meeting, which is supposed to be shorter than the one in the Spring, began Tuesday night and closed Friday afternoon, just in time for the representatives to catch the train and reach home that night. The meetings have gradually decreased in length until we now have a two day session, from Tuesday morning till Wednesday afternoon.

One reason for the longer session was the fact that more of the reports and other matters coming before Presbytery were taken up and considered by the whole body instead of being first referred to committees, as at present. Thus, much of the discussion that is now heard in committee rooms was carried on in open session, and often these discussions took up a great deal of time. However, it sometimes happens now that a small and rather unimportant matter brings out more discussion than a subject of great importance. Some of the members of this body can remember hearing a beloved pastor, Dr. W. C. Campbell, more than once express great regret that these matters were not considered more fully in open meeting, adding that he thought it was a great loss to the Church. And he may have been right, for it is quite possible that while there has been much saving of time, there may have been much loss in other ways.

Here are some of the questions considered at those earlier meetings: What should be done with a member who manufactures and sells ardent spirits? What should be done with members who are able but not willing to pay anything to the support of the gospel? What should be done with a member who refuses to commune? Or what with a member who refuses to hold family worship, and is the refusal a ground for discipline? The records do not give Presbytery's answers to these questions.

The following item will give some idea of the value of money in those early days. In 1848 "it was ordered that the sum of $3 be paid out of the commissioner's fund to our candidate now in Washington College, that sum being judged all that will be neces-

sary, in addition to other sources, to meet his expenses during the current year." An appropriation of that amount would seem very small indeed to one of our candidates now. Other figures show something of the size of salaries of ministers. Just before 1819 the salary of the Falling Spring pastor was $167.67. In 1819, following a revival, there was a 50% increase, bringing it up to about $250 for half his time. The other half was given to High Bridge, where the salary was probably about the same. In 1852 the church at Christiansburg called the Rev. N. Chevalier for all his time, promising a salary of $400.

When the sessions made their financial reports to Presbytery they did not, as now, leave out the cents and give the nearest dollar. For example, in 1831 Falling Spring paid the pastor $388.57 3/4 and in 1834, $264.44 1/2.

III. Forward Movements

The early minutes state that Presbytery appointed ministers to hold evangelistic services for one Sabbath, though sometimes they were appointed for a *protracted* meeting. About 1899 (Vol. 8, p. 60) Presbytery seems to have begun the plan we now have of making appointments for them to hold meetings in home mission fields for at least a week or ten days.

In 1907 Presbytery authorized the Home Mission Committee to secure the services of Rev. R. H. Fleming as Superintendent of Home Missions. He served two years and resigned to become Superintendent of the Orphans' Home in Lynchburg, and Rev. P. C. Clark was elected his successor, continuing in that work until his death on February 12th, a service of twenty-seven years. Rev. Arthur Rowbotham succeeded Mr. Clark and served for two years until his death, September 5th, 1938. Rev. L. H. Patterson has been Superintendent since April, 1940, first for half and now for all his time.

In 1910 Presbytery inaugurated a Church Building and Home Mission Fund for the purpose of aiding in building churches and manses in home mission fields. The plan was to secure members who would give a dollar every time a call was made, but not more

than two calls could be made in any one year. This was in operation for a number of years and rendered very useful service.

In 1913 (Vol. 10, p. 85) a new enterprise was undertaken in Home Mission work—the Harris Mountain Schools, so named in honor of Rev. J. K. Harris, "The Shepherd of Floyd." One purpose in view was to supplement deficiencies in secular education in some places in the Presbytery where children did not have ready access to the public schools. But the main purpose was to use the week-day education as an introduction to the people and open the way for definite religious instruction and evangelism. But as the years passed, because of the opening of good roads and the establishment of more accessible state schools, there was less and less need for the secular education provided by the Harris Mountain Schools, so the policy adopted was to withdraw more and more from the field of week-day education and to use such schools as should be kept in operation largely as community and religious centers. In some places where we have had these schools the county maintains a public school, whose teachers are nominated by the Home Mission Superintendent and elected by the County Board—these teachers also doing religious work in the community. There are now eight of these schools (with nine teachers): Shooting Creek, Ferrum, Va.; Cannaday, Floyd, Va.; Buffalo Mountain, Willis, Va.; Algoma, Callaway, Va.: Taylor's Mountain, Thaxton, Va.; Cave Mountain, Greenlee, Va.; Pippin Hill, Callaway, Va.; Franklin, Indian Valley, Va.

By 1915 the duplex envelope plan for collections was being used by many of our churches, resulting in many if not all of them in a decided increase in contributions.

In 1923 Presbytery adopted the plan of a Central Treasurer for benevolent offerings. All contributions sent to him are distributed to the various causes according to percentages adopted by the Presbytery, except that all money designated for any specific cause is to be used for that alone. Mr. R. B. Parrish, Bluefield, W. Va., was the first Central Treasurer and served from 1923 to 1928. Mr. Richard Hancock, Lynchburg, Va., served from 1928 to 1943. Mr. F. G. Payne, Roanoke, Va., is the third Central Treasurer.

IV. Glimpses of the Older Churches

The following paragraphs about two or three of the older churches are added to this sketch, because, in addition to other things, they give an idea of customs and conditions in the earlier days of the Church.

First, *Falling Spring*. In Augusta County records there is a court order establishing Falling Spring, dated May 20, 1748. "On motion of Matthew Lile it is ordered to be certified that they have built a Presbyterian meeting house at a place known by the name of Timber Ridge, another at New Providence, and another at a place known by the name of Falling Spring, intended for worship." At a meeting of the Synod of New York in 1748 Rev. Eliab Byram declined a call for his pastoral services from Falling Spring and New Providence churches. From this and the court order it seems probable that Falling Spring was organized as early as 1748, perhaps earlier, which, if correct, would make it the oldest church in Montgomery Presbytery.

Falling Spring was in territory over which the Synod of New York (a New Side Synod) claimed jurisdiction prior to 1755, when Hanover Presbytery was erected from the Presbytery of Newcastle. It was in Hanover from 1755 to 1786, when Lexington Presbytery was set off from Hanover, and in Lexington from 1786 to 1843, when Montgomery was set off from Lexington.

This paragraph shows who the people of that congregation thought had the right over church property. Those subscribing to the building of the church agreed on these articles: "This house shall continue the property of those at whose expense it is built, each one having a share in the property and regulations thereof proportionably to his share in the expenses of building it." Also that the building should "continue for the use of public worship and for the denomination of Presbyterians by whom it is built, until a majority of *three-fourths* of such proprietors as are of said denomination shall agree to alienate it to some other denomination or to dispose of it for some other purpose."

A quotation from the deed to the manse lot of Falling Spring, made in 1856, indicates what was thought to be the sole business of a minister. "Impressed with the conviction that a minister of

the Gospel ought to devote himself exclusively to the duties of his sacred calling, the said grantors make this grant in the hope and confidence that no minister will ever have charge of this church who is employed in any other secular business whatever as a regular pursuit, the high moral employment of the instruction of youth alone excepted."

A certain writing describes the manner of observing the communion in that church, and it may have been the custom in most of the churches of the Presbytery in that day. A small table (covered with a cloth) was placed in the aisle before the pulpit, on which were placed the bread, the wine, in a silver pitcher or decanter, and two silver cups or goblets. On each side of this table were long, narrow tables (also covered with cloths), extending the length of the aisle, to the right and left of the pulpit. On each side of the narrow tables were benches. The communicants came forward and took their seats on the benches until the tables were filled. Then the elders served the bread and wine (the minister filled the silver cups from the pitcher, and as they were passed each person drank in turn from the same cup). The communicants returned to their seats and another group came forward, and so on till the whole congregation was served. When the use of the long tables was discontinued, the communion was observed in the same way, except that the people were served sitting in their pews, as at the present time, and this continued till the individual cups were adopted.

In 1813 Falling Spring provided on the lot a cabin and garden for the sexton, who was said to be paid $16 a year. In 1817 a resolution by the congregation specified his duties: "to sweep the church the day before each meeting, to keep the windows and doors shut except during meeting time, to supply the 'pulpit square' on meeting days 'with one bucket of water in winter and two in the summer season,' and to provide a comfortable fire in the study house when needed."

We give an account of a meeting of Presbytery at Falling Spring in 1864, taken from the *Central Presbyterian* of that year. The occasion was the dedication of their new church building, which they are using now (1943), the third building the congregation has had.

"Our reecnt meeting was one of great interest to the Presbytery itself and to the Falling Spring congregation. The new church which was commenced before the war, but the work on which was suspended for more than a year, until the last six months, was formally dedicated to God's worship on Saturday during the meeting. Bro. Grasty preached an appropriate sermon on the occasion. After the dedication services were concluded, the pews were rented—and all were taken except those in the gallery. This is worthy of note when the capacity of the church is considered. It will comfortably seat 700 persons. The pews were rented on a *corn* instead of a money basis. Each pew was valued at so many bushels of *corn* and then sold for a premium. The amount realized was 1,500 bushels of corn (1,200 bushels of which is the salary of the pastor, brother W. F. Junkin) and $2,000. Such an instance of liberality is worthy of imitation. The congregation had been heavily taxed to complete the new building. The difficulties they had to surmount were truly formidable. The new edifice is perhaps the most capacious and handsome west of the Blue Ridge, and is an ornament to the whole valley.

"General Rosser's Cavalry Brigade was encamped in the immediate vicinity of the church, and a large number of officers and men attended the meetings of Presbytery, and the daily public preaching was listened to with evident marks of interest."

The account just read mentions the renting of pews to pay the salary of the minister. There is another reference to that custom, by one of the pastors of that church: "The pews were designated as 1st, 2nd, 3rd and 4th class and the price was according to the class. Certain ones were appointed commissioners to regulate the seats and direct persons where to sit who had not taken pews.

"This may be corroborative of an incident related to me while I was pastor there. Perhaps the commissioners ceased after a while to perform their duty, as after the remodeling of the floor plan all the pews were taken except one, designated as 'public seat.' Anyway, so the story goes, the pastor became concerned to get certain people to church who were not attending because they felt out of place in what had come to be called 'the silk and satin congregation.' One man the pastor felt would be the key man, followed by others, if he could be gotten to come to church.

At last he secured the man's promise to come. The next Sunday he came, entered and took his seat well up to the front. The family whose pew it was, arrived and stood in the aisle looking at him until he got up and took a seat farther back. The family whose pew that was, arrived and made him no more welcome. So, having promised to attend the service, the man went out, found in the basement of the church a box, with which he returned and upon which, in the aisle, he sat during the service. But he did not come back again."

Second, *Peaks*. The Manual of Presbytery gives 1764 as the date of its organization, but Presbytery's minutes show that a call was extended to Rev. James Waddell in 1761 by "Upper Falling and Peaks of Otter," which he declined. So it is probable that Peaks was organized by 1761, or before.

The first pastor was Rev. David Rice, from 1766 to 1777. While pastor he helped to found Hampden-Sydney College. He was also known for his opposition to slavery.

The second pastor was Rev. James Mitchell (son-in-law of Rev. David Rice), from 1784 till his resignation in 1830, a service of 46 years. After his resignation he continued to live in the community, and served as his health would permit, until his death at 94 years of age, preaching in the community 54 years—a remarkable record. As far as we know, only one other minister of the Presbytery had a longer record of such service, Dr. W. C. Campbell, who served in Roanoke 55 years.

About 1774 the members of the Peaks of Otter congregation found "it very inconvenient to support clergy of their denomination by the usual method of subscription, therefore a number of well-disposed persons in said Presbyterian church or congregation, and others contributed considerable sums of money to purchase lands and slaves for the support of a stated minister of their said congregation." The deed in reference to this remarkable transaction is recorded in the Clerk's office in Bedford County and is dated August 25, 1783. It is interesting to note that this gift of money for that purpose was made while Rev. David Rice was pastor, and that he was opposed to slavery. It is possible that this had something to do with his resignation, possibly as a protest against what they had done.

In the early days religious worship in the Colony of Virginia was not as free as now but was regulated by the government of the Colony. The Church of England was the Established Church and the members of the other denominations (known as "Dissenters") had to pay taxes to support it. There is on record a petition from the members of the Peaks congregation to the House of Burgesses in 1774, asking the House to pass a law giving the elders of Peaks Church power to apply certain funds in their possession for the use of their minister "as long as he continues in the doctrine and subject to the discipline of the Presbyterian Church, with power to withhold them whenever the minister shall deviate from the doctrine or discipline." Nowadays they would not ask the government anything about it. There were 121 names signed to this petition, and it seems that all of them were men. That is quite different from present day practise, for now a church petition would be presented to the women also and would no doubt have more names of women than men, as they usually show greater interest in the work of the church.

A Presbyterian minister did not have the right to perform the marriage ceremony (and that was probably true of all "dissenting" ministers), but a clergyman of the Church of England had to be secured.

Third, *Locust Bottom,* near Glen Wilton. This was one of the 16 churches on the roll of Montgomery Presbytery when it was set off from Lexington in 1843. It was dissolved in 1887 and Galatia and Glen Wilton were organized from it. The bricks from the crumbling walls of the old church were used to build a chapel on the same site. The corner-stone of the chapel says: "Built about 1786 by Presbyterians and Lutherans. Rebuilt 1922 by the Locust Bottom Cemetery Association." No regular services are held there, but an occasional one somewhat as a memorial service.

The sessional records running from 1840 are preceded by a "Roll of Members belonging to Locust Bottom Church since its organization in 1785." This roll gives a deal of interesting information. Besides the actual names, notations are given of those "Removed," "Dismissed," "Suspended," "Restored," "Died"; together with such items as the admission into the church of "Tem-

ple, colored woman of J. Wood. Joined Baptists"; "John Jordan (Capt. in Revolution). Died 4th May 1835 in 80th year"; "Catharine Jordan wife of Capt. Died 22nd Feby 1856. In her 91st (?) year"; "Joseph Dennis, colored man. Joined the Baptists"; "Mary R. Rowland, wife of Rev. S. Houston. set out as Missionary to Scio (Greece) July 14, 1834 & died Nov. 1839 in Cairo, Egypt." (A tablet to her memory was placed in the chapel by a granddaughter in 1936.) "Church fares" were not unknown, and cases of discipline, with full record in the minutes, were not infrequent.

A revealing notation is made on page 32 of these records in the beautiful handwriting of James Paxton, clerk of session: "The foregoing are the only recorded acts of session during Mr. Van Lear's connection with Locust Bottom congregation. It is known, however, notwithstanding the neglect of the session in recording their Doings, that the business of the church was attended to with a good degree of order & regularity. During Mr. Van Lear's ministry, the church experienced several interesting seasons of refreshing, when considerable additions were received, the most important of these perhaps, occurred in the latter part of 1831, a year long to be remembered in the history of the American churches."

Fourth, *Quaker Memorial.* It is fitting that something be included in this sketch about the Quaker Memorial Church in which the Presbytery is holding its Centennial. This was originally the South River Meeting House of the Quakers, or Friends. The first building, a log house, was built in 1757 near the site of the present church. A stone building was begun in 1791 and finished in 1798. The walls of that building are the walls within which the Presbytery is now meeting. The Meeting House was the first place of worship for Lynchburg and community, and for about 30 years after the Established Church failed during the Revolution it was the only public place of worship here for Christians of any denomination.

Before the War Between the States the majority of the Quakers had moved to the West and the old Meeting House had been abandoned and was falling into ruins. Records of births, deaths, etc., were still kept till 1858, but no worship service had been held here since 1839.

It was by the work of a woman, Mrs. Sarah Clark Lynch, that the original Quaker Meeting House was founded, and it was by the work of a woman, Mrs. Emily Logan, that the Quaker Memorial Church had its beginnings. Through Mrs. Logan's efforts a Sunday School was organized in a schoolhouse nearby, in June, 1897, and preaching services began to be held regularly by Rev. J. A. McMurray, pastor of the Floyd Street Presbyterian Church of Lynchburg. This property was bought from the Quakers, at their own offer, for $25, and the old building was restored. The present walls, as I have said, are the original ones, and are 145 years old. In May, 1901, the Sunday School and preaching services were held in the unfinished building. Thus religious services were resumed, for the first time since 1839, after a lapse of 62 years. In May, 1910, the Quaker Memorial Presbyterian Church was organized. The work has been growing and its influence is reaching out to various parts of our own land and to foreign mission fields. The Presbytery congratulates the congregation and rejoices with them in the growth of the work and in the addition of the new Sunday School building to their plant.

V. Some Notable Ministers

We now wish to speak briefly of the work of some of the ministers who have served Montgomery Presbytery down the years, and would that there were time and space to speak of more of them. We have already mentioned David Rice and James Mitchell.

John Holt Rice was born and reared in Bedford County and, therefore, in the bounds of the Presbytery. He will long be remembered as the founder of Union Theological Seminary in Virginia, located at Hampden-Sydney, Va., from 1807 to 1898 and since that date in Richmond, Va.

John G. Shepperson spent 52 years (all but one) of his ministerial life serving churches in Bedford County. "He was deeply spiritual, a profound theologian, a man of force." He is reported to have said that if given fifteen minutes, he could recall any sermon he had ever preached. At a certain gathering at Peaks Church the expected preacher did not come. They told Dr. Shepperson

to go off to himself for fifteen minutes and come back and preach. He did, and preached a great sermon.

John Ruff gave 20 years of his ministry to the Presbytery as pastor of the Peaks group. "He was a man of deep convictions, tireless energy, fearless, and outspoken. He rode long distances to his churches, deterred neither by roads nor weather. He was sometimes affectionately called 'The Shepherd of the North Side.'"

Robert H. Fleming served 20 years as pastor of Westminster Presbyterian Church, Lynchburg, two as Superintendent of Home Missions and two as Superintendent of the Presbyterian Orphans' Home in Lynchburg, then a church in Baltimore. He was known as an outstanding presbyter at home and beyond our own bounds.

J. K. Harris gave 20 years to Floyd County and was known as "The Shepherd of Floyd." He is also spoken of as "The Schoolmaster of Floyd." He conducted a school there called Oxford Academy, assisted by Mrs. Harris. "The boys and girls he taught are scattered far and wide to homes and places of their own. Scattered? But throughout the land here a judge, there a doctor, ministers, business men, missionaries breaking the way in heathen lands, mothers teaching their little ones to pray, that look back with tender hearts to the old days and the old teacher who opened to them the gates of life and vision."

P. C. Clark spent all his ministerial life of 49 years in this Presbytery, in different pastorates and as Superintendent of Home Missions. As Superintendent he sometimes spoke of himself as the trouble man, because he was often called to iron out difficulties in home mission fields. He was the leader in establishing the Harris Mountain Schools. His heart was in that work and he was richly repaid for all the labor he put into it. One who knew him intimately says: "He was one of the most unselfish of men, always seeking the good of the work rather than his own advancement, tactful and friendly in his handling of all types of men, of superabundant and tireless energy."

W. C. Campbell gave all but two of his long and very useful ministerial life to Montgomery Presbytery, in serving the First Presbyterian Church, Roanoke, 43 years as pastor, 12 years as pastor emeritus, 55 years in all, a very remarkable record; so far as we know, the longest service in one field in the Presbytery. One

incident is given to show something of the character of the man. "On one occasion he was persuaded by friends to attend a moving picture that had been highly recommended. At one place in the performance there were shown on the screen certain scenes that he thought improper and indecorous. He instantly rose from his seat and walked out. And he did not go back. He kept himself unspotted from the world. He was a good minister of Jesus Christ." His courage is shown by this incident: "On one memorable occasion he faced with superb courage an angry mob, and single-handed, by the sheer force of his personality, prevented a shameful deed that would have left a blot upon the fair name of the city he loved."

P. Frank Price, very much loved and honored by all who know him, served as a missionary in China, 51 years, until Japan's war on China made it necessary to return to America in 1941. He was licensed and ordained by Montgomery Presbytery, and we rejoice that he is still a member and present with us, and still actively serving in the Master's vineyard. Our prayer for him is that his bow may long abide in strength.

VI. Today

Today the territory of Montgomery Presbytery embraces the City of Lynchburg and the western edge of Campbell County, the southern edge of Rockbridge County, and the counties of Bedford, Franklin, Floyd, Montgomery, Giles, Roanoke, Botetourt, Craig and Alleghany. It is interesting to note that two of its churches are over 175 years old (Falling Spring and Peaks); one is 173 (High Bridge); nine are between 100 and 150 (Blackburg, Buchanan, Christiansburg, Covington First, Fincastle, Lynchburg First, Mountain Union, Salem, and Westminster at Lynchburg).

When Montgomery was organized there were 12 ministers and 16 churches on the roll. In the report of March 31, 1943, we find these figures: Ministers, 44; churches, 66; candidates for the ministry, 9; members, 13,684; contributions to benevolent causes, $73,955; and for local work, $276,455; total, $350,410. These figures lead our thoughts back to the text of the opening sermon preached at the first meeting of the Presbytery, a hundred years ago, "Who hath despised the day of small things?"

THE MINISTER: THE MAN AND HIS TASK*

By the Rev. H. Tucker Graham, D. D., LL. D.,
Pastor Emeritus of the First Presbyterian Church, Florence, South Carolina

I am speaking to you, my young friends, as one who has traveled long and far upon a path upon which you are presently to enter for the first time.

At the outset I would remind you that the ministry of Jesus Christ is a Cure, and not a sinecure. You perceive that I am using the word in that fine old English sense which speaks of the minister of a congregation as its Curate, or Caretaker; and the congregation is his *Cure,* his Care, his Responsibility.

Yours is the greatest work ever committed to mortal man, because it deals with the greatest things in human life. Other men work in and for the present, but the work of the minister begins in the present, but its influence reaches out through the countless ages of eternity.

Yours is the highest, the holiest, the happiest and the hardest task that man can undertake. There are some, possibly not a few, who regard the minister's work as the easiest of all. Not many years ago a young man, a college graduate, remarked to Mrs. Graham, "You know I have often wondered what a minister does with himself *between Sundays.*" These ignorant and unthinking folk imagine that all the preacher has to do is to open his mouth and the sermon comes. But the preacher himself well knows that all that would "come" would be "*Vox, et praeterea nihil.*" No other man has to speak three times in every seven days, or 150 times a year, to the same audience, on related themes, and hold their interest and attention. A very few lawers possibly speak as often as this, but to a different audience every time. Moreover, the sheriff brings in the audience and holds it there, however weary

*A Convocation Address to the students of Union Theological Seminary.

it may become, and he also brings a fresh audience for each speech. But we do not find any provision for a sheriff in the constitution of the Christian Church!

William Carey, the great pioneer missionary to India, once remarked with a note of wistful regret: "My son has degenerated into an ambassador." He meant that while he might have been an ambassador of the King of Kings to the perishing sons of earth, he chose to be the mere ambassador of Britain's King to one of the small kingdoms of southeastern Asia. "Strange, thrice strange it is, that men so toil to fashion for their unseen ends such splendors as the tarnish of this earth doth mar; such palaces as crumble to a ruined age; such garbled memories on fame's fragile page; when all the lasting glory of our life depends upon a little Child, a Stable, and a Star." "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

You, my young friends, have chosen that better part. Its watchword is service; its inspiration, the wondrous love of Christ for sinners; its goal, the glory of God and the salvation of men. And as you stand upon the threshold of this great adventure I challenge you to strive always to witness a good confession; to prove yourself a workman that needeth not to be ashamed.

The great apostle charges all those who would be servants of our Redeemer King to do three things: "Take heed to thyself"; "Take heed to the flock"; "Take heed to the doctrine" (1 Tim. 4:16; Acts 20:28).

I. "Take Heed to Thyself"

It is a searching and humbling truth that the man behind the message is in a sense as important as the message itself. The stern and inescapable fact is that men will judge the message by the spirit and the life of the messenger, and unless the messenger rings true, his message will be but as "sounding brass or a tinkling cymbal."

1. Be then a manly man. You will touch life at almost every possible angle. Let your dealings with others be marked by courtesy and courage, by firmness and fidelity. Let that touch result in

uplift and outlook. See to it that there shall be the ring of Christian manliness in every word and act. Thus will you give the world assurance of a man, and, what is immeasurably better, a man of God.

2. Be a clean, upright man. You will be assailed by many and subtle temptations. Satan will not pass you by because you are a minister. Rather will he spread his snares the more shrewdly, hoping thus to entangle your unwary feet. Three of the men who were my fellow-students in this blessed institution fell by a woman's hand. At least four others of a later date brought shame and dishonor upon their holy calling and gave, like David, grave "occasion to the adversary to blaspheme." Strive always and everywhere to wear "the white flower of a blameless life" and, like Sir Galahad, your "strength will be the strength of ten because your heart is pure." Thus will the minister bear no blame.

3. Be an honest man. The minister of Christ should be the symbol of personal integrity. Keep out of debt. You cannot walk the streets and look men in the face if you owe them money. The minister without a clear sense of monetary obligation will prove a stumbling-block to the cause of our Master. Heed the ringing injunction of the Apostle, "owe no man anything." Whether your salary is small or large, spend no more than you actually have. If possible spend less and so provide something for a rainy day. That this is possible I have proven in my own experience of more than half a century, as have hundreds of other servants of our Lord. By way of suggestion I would add: I have never known a true tither to be in debt. Pay your debt to God and His Church first of all, and you will keep out of debt to man.

4. Be also a cheerful man. A face of studied gloom will never make your religion attractive to others and least of all to the young. Men never measure the strength of a man's faith by the length of his face. Your commission is to preach the glorious gospel of glad tidings to a broken and sinning world, not to bring a message of sadness and gloom. Rejoice and be glad all your days, for yours is a faith that should be radiant with hope and happiness. Accept the great challenge of the apostle and learn to "rejoice in the Lord alway, and again . . . rejoice." A distin-

guished minister of our Church twice said to me of a saintly man whom both of us had long known: "There was more of heaven in his face than in any other human countenance I ever looked upon." Then take as your own the homely philosophy of James Whitcomb Riley: "The inner side of every cloud is bright and shining. I, therefore, turn my clouds about, and always wear them inside out, to show the lining."

This is the human aspect of your great task. And now as to its spiritual side.

Take heed to your own spiritual life. Neglect not your own soul. "Keep thine heart with all diligence, for out of it are the issues of life." Feed on the word of life. Let the cry of your heart be, "Open thou mine eyes that I may behold wondrous things out of thy law." Rightly read and digested, that blessed word will prove a "lamp unto thy feet, and a light unto thy path," guiding you safely through the often-shadowed paths of earth. Commune often with God in prayer, for it is as natural for man, and more than all for the man of God, to pray as for the sparks to fly upward. Lean hard upon the strong arm of the Almighty and keep your eyes upon the King in His glory. For the man of prayer is the man of power, since prayer is the golden clasp that binds together the volume of each day. Pray humbly and trustfully, and you will "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Neglect the word and prayer, and yours will be the bitter cry of the prophet: "They made me keeper of the vineyard, but mine own vineyard have I not kept." Take heed, then, to thyself.

II. "Take Heed to the Flock"

This is the searching charge of the apostle to the presbyters of ancient Ephesus (Acts 20:28). Peter also (1 Peter 5:2-4) solemnly impresses the same great duty and high privilege: "Feed the flock of God that is among you, taking the oversight thereof." There are many words that describe the servant of Christ. "Preacher" is a fine form, but somewhat restricted in its meaning. It emphasizes his outstanding function, that of proclaiming the glorious gospel of the blessed God. "Minister" is a

grand term, for it places the accent upon him as a servant of our Redeemer-King along whatever lines that service may be rendered. But to my mind the most beautiful term of all is that of "Pastor"—the under-shepherd of the flock of God. Have you ever noticed the frequency and beauty with which this term, and its correlatives, are used both in the Old Testament and the New? God's people are always spoken of as "the sheep," "the lambs" or collectively as "the flock." And as a consequence their caretaker, whose function is to guide, protect and feed them, is the "Shepherd"—the Pastor. We are never spoken of as cattle, or any of the larger animals. Moreover, the reason for this choice of terms is clear. You *drive* cattle—you *lead* sheep. With whip and goad and loud shouting men attempt to drive the herd. But the shepherd goes before his flock and with gentle and kindly voice calls them to follow whithersoever he may lead. "He goeth before them and the sheep follow him: for they know his voice. And a stranger will they not follow, for they know not the voice of strangers" (John 10:4-5). And may I add, in passing, that my observation is that sheep of the Presbyterian breed do not drive well. Try to drive them and they will stand still, or scatter in other directions. But win their confidence and affection, and you can *lead* them anywhere.

The true shepherd must "know his flock," even as the Good Shepherd once declared, "I know my sheep, and am known of mine." They cannot feel very close to a stranger whom they see only in the pulpit, and a stranger cannot minister intelligently and helpfully to their needs and lead them into pastures green and beside the waters of quietness. Knowing them, you will be able to furnish them "with food convenient for them"—the food they need for their soul's upbuilding, and not necessarily what they may prefer. Happily it is no part of the shepherd's function to furnish the appetite. His function is to provide food, ample in quantity, wholesome in quality and at the same time as inviting as skill can make it. The world is full of hungry men and women. Long and tragic breadlines are sadly common in the old world, as they were for a time even in our own favored land. But the longest breadline on earth is the breadline of the hungry-hearted. It will be your privilege to help meet that need.

The preacher who is not a pastor has lost his right arm. The great Chalmers declared that "the home-going minister makes a church-going people." Dr. Cuyler, a distinguished preacher and a pastor beloved, wrote, "I study books in the morning and door-plates in the afternoon." Unles you do both of these things you cannot be a fully rounded servant of Christ. This does not mean that you must tramp the streets like a policeman, or ride the country like a sheriff, but that systematically, as time and strength permit, you visit your flock in their homes or at their places of business, for the purpose of contact and acquaintance and for their comfort in seasons of sorrow or sickness. I confess to genuine sympathy with the man who remarked, "I just don't like my preacher. He is invisible six days of the week and incomprehensible on the seventh." With this added word of caution: you may be so visible for six days that you may be empty and incomprehensible on the seventh. Avoid both extremes. Especially would I urge you to be mindful of three classes which are to be found in every flock.

1. The aged and infirm will need you more than all, for they are God's "shut-ins." Unable to attend the sanctuary, they will welcome your coming with pure hearts fervently. A prayer and a passage of Scripture will add greatly to the profit of your call, and leaving you will have left a trail of sunshine behind you.

2. The children and growing youth are capable of great and helpful friendship. Then, too, the child of today will be the man or woman of tomorrow, ready to take a place among the active forces of the Kingdom. Through the years my heart has been greatly warmed by the friendly greetings of the young. The copy of the Bible which I value more than all, and a rarely handsome edition it is, bears this inscription on the fly-leaf (written 40 years ago): "The children of the Church present this book to their Pastor as a token of their affectionate regard." I expect to meet them on the other shore some bright day.

3. The children in arms—those whom Miss Mary Johnston happily calls "the least ones"—form the readiest avenue to the mother's heart. The infant means little to the outsider save a vast bundle of unfolded possibilities. But to the mother and to the other

members of the household it's the biggest, the best, the finest thing in all the world, and the grave of a little child will fling its dark shadow clear across the earth.

Dr. James Stalker tells a touching story in this connection which we may well lay to heart. A young Scotchman was leaving home one morning to walk to the meeting of his presbytery some miles away where he expected to be ordained. His mother, unable to accompany him, followed him with a mother's wistful tenderness to the door and said to him at parting: "Laddie, those ministers are wisely and godly men. They will tell you many things worthwhile. But there is one thing they will probably never think of saying, and your mother wishes to remind you of that: Remember, Laddie, that whenever you lay your hand upon the head of a little child, you are laying it also upon the mother's heart."

Take heed, then, to the flock.

III. "Take Heed to the Doctrine"

Doctrine is not a popular term among the uninformed and unthinking. But a doctrine is merely a fact. The doctrine of the atonement is simply a statement of the fact that Christ Jesus died on Calvary's cross—the sinless one for the sinner. The doctrine of the Virgin Birth is a simple declaration that Jesus was of Virgin Mother born, without human father, and, like the first man, by direct, creative act of God. Preaching that is not amply underlaid with fact (or "doctrine all divine") is simply empty and worthless. Let your preaching, then, be girded with the glorious doctrines of the gospel, but avoid the use of technical terms, and your people will receive the word of truth gladly from your lips. Not long ago I was asked to go to the Methodist church and talk to one of the departments about Calvinism. With the pastor's approval I went, and talked in simple language about the great doctrines of Paul and Calvin for half an hour or more. When I finished, the head of the department thanked me very courteously for my address, and then added with a smile, "Dr. Graham, we think you are a pretty good Methodist." Remember, then, that your great commission is not simply to preach, but to preach Christ.

Not merely this, but it is to preach Christ and him crucified, the Son of God and the Saviour of the world, who died for our sins and rose again for our justification.

The supreme function of the pulpit is not to entertain but to instruct; not to tickle the ear but to teach the mind and the heart. The old, old story, ever new, and always true, is gifted with immortal youth. It is as fresh and thrilling, as interesting and indispensable, today as it was at Pentecost. I have never forgotten a meeting with the late Dr. John A. Broadus, one of the great leaders of the Baptist Church. I met him at a railroad station in Louisville and we were coming east on the same train. I talked with him a little while that evening—or, rather, he talked and I listened eagerly and then said good night and went to my place in another car. I wondered that he was so friendly and gracious, for I was just a youngster expecting to enter the seminary in a few weeks. But again the next morning he came through the train hunting for me. In gracious manner he stood at the end of my seat and talked in a most charming way for perhaps half an hour. One thing I can never forget. Speaking of the preacher and his message he remarked: "You know there are people nowadays who wish to be entertained at church—not instructed. Not long ago I promised to preach at the evening service for one of our younger pastors in Louisville. Out of courtesy to him I attended his service in the morning and I was shocked to hear him say: 'It gives me great pleasure to announce that this congregation will be *entertained* tonight by our beloved Dr. John A. Broadus.' As soon as the benediction was pronounced I walked up to the pulpit and said: "My young brother, if I ever hear you announce again that I am going to *entertain* your congregation, it will be the last time I will ever cross your threshold. I am not an entertainer, sir. I am simply an humble preacher of the glorious gospel of our blessed Lord." Needless to say I have never forgotten that striking picture of the preacher and his task. The sensation of today passes to "the limbo of forgetfulness" tomorrow, but the "Word of the Lord liveth and abideth forever."

When the late Dr. Joseph Parker had rounded out thirty-three years of a wonderful ministry at the great London Temple, his devoted people felt that this called for a special celebration,

the most notable feature of which was the reminiscent address of the pastor himself. He reminded them that he had tried to be always true to his great commission to preach Christ and Him crucified, the only hope of a sinning, perishing world. In this third of a century, he declared, "I have seen many 'isms' arise and run their speedy course. They came on the stage of action with the utmost confidence. They were going to capture the world, and entered upon their task with the blare of trumpets and the roll of drums. But I have seen those same 'isms' later cough their way off the stage like a group of consumptives in an advanced stage of the disease. But the gospel of Christ is as fresh and vital as in the beginning, and goes on its victorious way conquering and to conquer."

This, my young brethren, is your glorious charge. Preach Christ and Him crucified, the only hope of a sin-wrecked, sin-wracked world. With all possible earnestness I would remind you that to meet this great task effectively, you must be *an earnest student.* The day of the inspired idiot has long passed—if indeed it ever existed. It is still abundantly true that "reading maketh a full man, conference a ready man and writing an exact man," and no man can long hold an American audience in this twentieth century without hard and constant study. The late Dr. B. M. Smith, the second founder of this Seminary, used to tell his students, with more of emphasis than elegance, perhaps, "Young men if you expect to continue to draw out at the spigot, you must continue to pour in at the bung." Horace Greeley, the quaint genius who so long presided over the New York Tribune, once said of a man who flashed briefly across the public stage: "Mr. ..... is a very pretty man, a very pretty man, but he cannot last, *because he does not study.* No man can hold the attention of the American public who does not study." This is doubly true of the man in the pulpit who faces the same audience with such frequency. No other profession lays so heavy a tax upon a man's resources, and while giving out freely, the preacher must be constantly enriching his own store of knowledge. Moreover, the sermon which does not weary you in the preparation is pretty sure to weary your audience in the hearing. Let the

greatest Book in the world be your chief study and the basic source of your information, and after that the intellectual treasure house of the ages is at your beck and call. Read wisely and with your ear open only to the voice of truth eternal. Dig deep and often in the mine if you would find the golden nuggets of truth that await the search of the earnest, prayerful seeker. "Meditate upon these things. Give thyself wholly to them, that thy profiting may appear unto all." So will you prove yourself "a workman that needeth not to be ashamed, rightly dividing the Word of truth."

JOHN HENRY JOWETT: A PREACHER AND HIS SERMONS FOR DAYS OF WAR AND RECONSTRUCTION

By the Rev. Ralph G. Turnbull, M. A., B. D.,
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The present hour is opportune to call attention to one who was known as "a prince of preachers." It is worthwhile for pastors and theological students to become acquainted with the life and writings of one whose ministry was rendered during two wars affecting his native land. During these days of unrest and war the preacher is being asked to restate his message and formulate his convictions for the post-war period. By an examination of Jowett's sermons we shall engage in an enriching exercise and thereby discover abiding principles of truth for application today. In times like these, when we have the news from other lands coming to us daily, unveiling the agonies of peoples, there is an imminent need that we make the right emphasis.

I. The Man

John Henry Jowett (1863-1923) needs to be more widely known to this generation of pastors and students as a teacher of

preachers. His biography[1] is well written and can be read again and again with profit. Jowett was never physically robust, yet he accomplished a full mead of work all his life. His intellectual and spiritual endowment found growth and discipline in Edinburgh University and in Bradford Congregational College. Within the ranks of Congregationalism he ministered successively at St. James's Church, Newcastle-upon-Tyne; Carr's Lane Church, Birmingham; Fifth Avenue Presbyterian Church, New York, and finally at Westminster Chapel, London.

In the pulpit, Jowett had something of the manner of the school teacher who addresses his listeners in a conversational way. With his silvery voice and natural expression he had the gift of commanding attention. He knew how to read a manuscript and read it well. Few excelled him in this method and art of being able to read in preaching and preach in reading. Sincerity and translucence of character, wedded to an imagination that saw the unsearchable riches in life and literature, make him a medium of transmitting eternal truths. In an age when many scattered their energies over widely diversified interests, Jowett refused to be moved from the centrality of his purpose conceived under God's guidance. God had called him to preach and for this he lived and laboured.

II. His Sermons

The legacy of printed messages is available for those who are interested. Jowett's pastoral intimacy with his people is shared through many of his mid-week addresses found in *The High Calling, The Daily Altar, Yet Another Day, The Folly of Unbelief, The School of Calvary* or The Passion for Souls, *The Eagle Life, Studies in the Psalms, The Friend on the Road, Life in the Heights, Springs in the Desert, From Strength to Strength* and *Exposition of I and II Peter.* Other better known volumes include *The Transfigured Church, God Our Contemporary, Apostolic Optimism* and *The Whole Armour of God.* These latter are the standard sermons of his ministry in Great Britain and America.

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[1]Arthur Porritt, *John Henry Jowett,* Hodder and Stoughton, London, 1924.

1. Theory of Preaching. Behind his sermons was the conviction that he was engaged in the highest and most important of all callings. Every gift was laid under tribute and the whole man was absorbed in the task. This is disclosed to us in the Yale Lectures on Preaching[2] which Jowett delivered in 1912. The title given is striking in its decisiveness and force. To this man the holy message came from the holy life and the holy calling.

Basic, then, to preaching were not the arts of technique and oratory but the inner life. Jowett was aware of the perils besetting the preacher and sought to discipline himself lest he waste the precious hours and gifts from God. The study to him was not a lounge but an oratory for soul preparation, and, therefore, the pulpit must deal with the eternal and not the ephemeral and passing. From much time spent in careful preparation came that simplicity and clearness in his preaching. His careful choice of words, the clear thought, the unity and movement of structure, all these were present. But to Jowett the most important thing was for the imagination to catch fire and a challenge be given to the will as he appealed for a verdict.

2. Homiletic Effectiveness. There is nothing indefinite in Jowett. and, like an artist who paints a masterpiece on a small canvas, there is the exquisite finish, every detail pencilled with the finest brush as under the microscope. With the big themes he deals in a great way, leaving something to the imagination of his hearers to develop and fill in.

We have an example of this in his sermon, The Sanctuary of Love and Grace,[3] from the text, "I have been crucified with Christ: yet I live: and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). After an introduction beginning, "What shall we do with this passage? How shall we approach it? Shall we come as guests or as controversialists, as suppliants or as combatants?" . . . he proceeds, "Who loved me and gave Himself for me!"

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[2]J. H. Jowett, *The Preacher: His Life and Work,* New York, Doran, 1912.

[3]H. Jeffs, *The Art of Exposition,* London, J. Clarke and Co., 1910, p. 140.

There you have have the Passion of Redemption. "I have been crucified with Christ: yet I live." There you have the Mystery of Re-creation. "I live in faith, the faith which is in the Son of God." There you have the Secret of Appropriation.

Here is a well developed outline, easily recalled by his auditors. His sentences of exposition give an idea of unity of thought and orderliness of structure. The repetition of certain key words makes for emphasis. The emphasis falls upon the right word and we are carried along to the climax. According to Sir William Robertson Nicoll, Jowell was the outstanding preacher of the homiletical art.

III. The Emphasis

In all preaching the man unconsciously reveals himself. Certain words and phrases occur again and again. In Jowett there were two revealing notes.

1. The Gospel of Grace. Jowett had a gospel. "Grace" was his sovereign word. He never tired of it, and all the music and mystery of the eternal were in this word. He restored its accent in a day which was gradually losing it. "Grace to Jowett is the point at which the most enlightened humanism parts company with evangelical Christianity. The preacher of grace presupposes two things which humanism rejects: an insufficiency in man to rise by his own unaided nature to ideal beauty of living, and an all-sufficiency in God to endow man with supernatural qualities of life."[4] The word fascinated him and he set it in every possible connotation of truth. Grace flashed like the many facets of a diamond.

Preaching an anniversary and special sermon for his denomination in May, 1919, in connection with Church Aid, even then he cannot get away from his central emphasis. He uses the occasion to plead that in the midst of change and adjustment necessary after war the cardinal necessity is for the Church to recover the fulness of the Holy Gospel which will equip her with all-sufficient power for the new-shaped needs of the post-war years.

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[4]E. H. Jeffs, *Princes of the Modern Pulpit,* London, 1931, p. 57.

Thus the freshness and appeal of his preaching was eagerly received by multitudes who waited upon his ministry.

2. The Note of Comfort. Jowett sought in his pastoral preaching to be a strength-bringing and encouraging preacher. His radiant optimism knew no defeat as he faced the trials of life. Sorrow, suffering, temptation, all were met by the Gospel he proclaimed. His own heart was that of the under-shepherd of Christ, and he "sat where the people sat." His preaching was not bookish or theoretical but practical. It was a ministry of consolation and he was a Barnabas of the pulpit.

As Jowett preached the good news of God he traffiicked in the great texts of Scripture and the outstanding doctrines of the Faith. His own spirit was tender with the love of God when he ministered to needy souls. His emphasis was Biblical and evangelical, as will be gathered from these two foci of the ellipse of revelation—grace setting forth the glorious adequacy of the Saviour he loved and comfort being the winsome and wooing note of the man who touched his fellows.

IV. In War and Reconstruction

We are interested, most of all, in Jowett's reactions and preaching during times of war and reconstruction. He ministered during two wars affecting Great Britain. The Boer War at the dawn of the century found him at Birmingham and the first World War saw him in London, and, as affecting the United States, in New York. It is interesting to note that his biographer does not tell us anything about his preaching in the Boer War period. No reference is made to any special note in his ministry except an expanding social emphasis in action. He engaged in Institute work in the slums of the city as the social expression of the evangel he believed.

It was at Birmingham that Jowett reached the maturity of his settled convictions and his methods of preaching. The volumes of sermons published are not dated, being collections of different periods not easily deciphered. But the dates of publication afford a suggestive guide and on this basis we may discover his particular word for the hour.

In 1901, the close of the Boer War, he was invited to address the Free Church Congress meeting at Cardiff. Here he faced the representative leaders of all the nonconformist bodies of England. What would be his message in the turmoil of the war about which Englishmen were unhappy and divided in thought? He chose to speak directly to the ministry of his day. Defining preaching in *The Secrets of Effective Preaching,*[5] he expounded the classic New Testament terms of herald, evangelist, logician, and conversationalist, as befits the man of God. Then he stressed the function of the preacher as that of bringing men to salvation. How is this task accomplished through preaching? There are four points: (1) Our need to feel the needs of men if the preacher is to be efficient; (2) Sympathy; (3) The wooing note; (4) A New Testament rather than Old Testament emphasis. (This latter is significant for us when today we are finding much in the prophets' message of the Old Testament as relevant). That was all, but it was everything to Jowett. His conception of the ministry was not social reform or political expediency. To him the pulpit was a throne of empire only as we abide at the centre of our commission from God.

His sermons which followed that period are found in *The Transfigured Church,*[6] 1910, and he is between the two wars of his lifetime. He has lived in a period of comparative peace and progress and he was beginning to feel that the gains of his time were again in jeopardy by the gathering clouds. Jowett was concerned with the Church—God's instrument—that she was neglecting the primary task of evangelism, except sporadically. Preaching on "The Ministry of a Transfigured Church" (Acts 2:1-6), he deals with it as a Church at the center of all wonder and interest among men with the power of apostolic days. Because we are not moved within, we do not affect those outside. He diagnoses the impoverished sense of God and the need for iron water from the mountains. He pleads not for new expedients but a renewed experience of the glory and grace of redemption.

Other sermons in this volume indicate the fertility of his mind in applying truth to the needs of the Church. "The Magnetism

[5]J. H. Jowett, *Apostolic Optimism,* New York, 1930, p. 262.
[6]J. H. Jowett, *The Transfigured Church,* New York, 1910.

of the Uplifted Lord" (John 1:12); "The Wonders of Redemption" (Gal. 2:20); "His Many Crowns" (Rev. 19:12); "The Hallowing of the Outer Courts" (Isa. 6); "The Secret of Moral Progress" (Psa. 119:32); "The Testimony of Conscience" (2 Cor. 1:12); "Wanted, a Verdict!" (Josh. 24:15); "The Old Road Again" (John 21); "Boldness" (Acts 4:13); "Men of Violence" (Matt. 11:12). His message is a call to return to the early glow of Christianity. Jowett was a preacher to the Church, calling upon her to repent and renew her first love. This to him was the need of that generation.

When we pass to the era of World War I, Jowett ministered in New York and London, and through this experience became more internationally minded. It should be kept in mind that he did not enter into the arena of politics or social affairs in a direct way. He had his convictions concerning these movements in the world of thought and action but his preaching dealt with principles and gave guidance to men in relation to these momentous issues. During that time he contributed a sermon to a volume, *Christ: and the World at War* (Basil Matthews, London, 1917). Thus in the heart of the conflict we find his subject, "The Gospel of the Grace of God," from the text, "The Holy Spirit witnesseth in every city, saying that bonds and afflictions wait for me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:23, 24.)

This selection is typical of Jowett, who all his lifetime kept his preaching evangelical and Christological. He lived at the centre and ministered accordingly. Yet his message is related to the practical and pressing needs of the hour. In this sermon the preacher is not walking by the green pastures and the still waters but is tramping the hard road and facing the brutal antagonisms of evil. In war time he is conscious of the crimson emblem of sacrifice, and the blood-red line of sacrificial and painful experience is with him to the end of the road. He would lead his auditors and readers to face the road of travail in this spirit of radiant realism.

First, behind the sacrificial note there is the energizing secret of a tremendous experience. This refers to the vision of Christ on the Damascus Road. "I was apprehended by Christ Jesus," testified Paul, and if we are joined in a similar hour of crisis we are in the place of meeting the challenge of the hour, according to Jowett.

Then, secondly, we can meet the antagonisms which are unleashed in war in the profound consciousness of an immeasurable obligation. The Christian is one who has been made free and the riches of grace are his possession. We have hidden resources from which we draw. This "necessity is laid upon me." Nothing moved Paul—nothing in war need move us—because of the mission of Grace. At the use of this word 'grace' Jowett then discusses its meaning, using a number of texts in quotation to support his theme. Grace breaks down the middle wall of partition between antipathies, jealousies and the hatreds of men: this is Jowett in relation to war. The approach is not political, economic or social, but Biblical. Thus he emphasizes: "I cannot do anything better than magnify the grace of God."

As the sermon proceeds to its climax the preacher says, "One could preach twenty sermons upon this theme of grace!" "We are strong in the grace of God!" In this way he applies his message to the individual in the light of the need and challenge of the hour. His chief concern is not to solve a problem of war or offer suggestions for national achievement in battle or in peace but to reinforce the faith and fortitude of the people who are struggling and finding life difficult through heartache and sorrow and suffering.

According to Jowett, the best way to meet the trials of war is to cast out all fear, and the grace of God is the answer to all needs. "Everywhere the people are calling for the satisfaction of redeeming grace." He conceives it to be the prerogative of the pulpit to offer that help. Only the Church can do it if ready with the eternal message that Jesus lives! He concludes with the personal question: "How is it with us in the apostolic succession?" In days of war Jowett preached to build up morale through spiritual vision. It was this note that demanded his return from

New York to London. A nation waited for this voice of God, authenticated by apostolic conviction.

Jowett not only buttressed faith. He sought to reinforce the conception of duty in the hour of crisis. He was the interpreter of God to man and of man's need of divine aid. He sought to be a reconciler of those who differed in national and religious ways of life. His role was that of the ambassador of the Most High God, a preacher of the reconciliation. At this time his soul was aflame with the passion for peace and righteousness. His American experience had given him a more robust expression of truth, more virile, as, with heightened sympathy for people, he offered a weary and disillusioned world the enduring message.

In 1916 (London) he published *The Whole Armour of God,* a volume of sermons couched in military terminology. These fifteen messages cover the well-known passage in Ephesians, chapter 6, with the addition of a few texts of the Bible dealing with a similar theme. Conscious of the background of war, Jowett deals with "The Invisible Antagonisms"; "Watch Ye"; "Enduring Hardness"; "The Invisible Commander of the Field"; "The Soldier's Fire"; "The Victory over the Beast"; "The Coming Golden Age"; "More than Conquerors"; and the various parts of the soldier's armour—girdle, breastplate, shield, helmet, sword. Here is the iron ration for the Church in the vortex of war. And beyond the conflict Jowett sees that any new order of society to be built up in days of reconstruction cannot be the work of education, legislation or economics. "It is the vital work of salvation, and it only can be done by the Saviour of the world. And He must do it in His own way, and His work must be thorough, profound, fundamental." "National revolution is to begin in individual conversions, and these are to be the children of a vital and saving religion." "The sword is not to be destroyed; it is to be transformed; it is to become a ploughshare. The spear is not to be broken and thrown away; it is to be converted into a pruning-hook. The destructive energies in life are to be changed into constructive energies."

In this volume Jowett printed prayers to accompany each message. These reveal the inner life of the preacher. This is the

heart of God's messenger in the day of the ordeal, and he who reads and meditates and prays therein will find the flame of devotion kindled anew with the passion of love.

Another volume, *God Our Contemporary,* (London, 1920), presents another selection of war-day sermons. The titles and metaphors are militant and the compulsions of faith are more insistent in Jowett's appeal to people. Consider, "Where our Greatest Battles are Fought"; "Taking the Hazard"; "Weather-wise but not History-wise"; "Salting the Community"; "The Exploits of Faith"; "The Christ of Today." Here is preaching to the times. People were weary and throwing off restraint. The Church was lethargic and losing hold of the people. Christians were indifferent to great issues and not venturesome.

These sermons reveal Jowett's mood in the longing for discipline and the girding up of the loins of the mind. He would make this last stadium of his labour the best as he calls the Church back to essentials. In a day when the Church grew cold with material pursuits and the conscience was sluggish we hear Jowett calling for new power and dynamic to offset the sterility and barrenness in Church and State. But the old watchwords of personal accountability are never absent. Sin was dropping out of the modern vocabulary, but to Jowett it was a modern thing. Christ was still the only Saviour and was presented as the Contemporary, the File-Leader of this generation, the Emancipator from all the enslavements of life, the One to be crowned by all.

Jowett's enlarged scope of ministry was achieved in those post-war days in his campaigning for a peace that would endure. There were new implications of the eternal gospel to be stressed. Social and international aspects of Christianity and the obligation to work for Christian unity in faith and witness found him a fitting exponent. It gave his sermons a stronger note in the demands of righteousness made by God for fulness of life. Jowett was ever the confirmed optimist, and to the end of his life he gave unstintedly of his best to summon men of all creeds and classes and nationalities to close the ranks and break down the barriers that hindered their unity. His messages encouraged the church people to fraternize in a new way, and he believed passionately that if the Church would dare to arise in the might of the gospel and by

the dynamic of prayer, the world would take heed and respond.

It is also true that the moral declensions of England and the social and political unrest of the world distressed him, but he continued to plead for that sweet reasonableness and Christian optimism which he found in the everlasting gospel of the grace of God. The volume, *Apostolic Optimism,* (New York, 1930), is a compilation of his sermons by others after Jowett's decease in 1923. Here the ruling passion is strong to the last, coming out of rich and mellow experience.

Once again ,the bent of his mind is seen as he moves among the great themes of revelation. Nothing could daunt his spirit, nothing could intimidate him, no one could muzzle his message. "Beware of Dogs" deals with conditions demanding the challenge of the sacred. "True Imperialism" is a call to essentials. "Startling Absences" is a reminder of what is lacking in the days of self-sufficiency. "The Unbelief of the Fool" challenges the blatant secularism of the times, and "The Dayspring" points to the One who can deliver from all trouble in Church and State.

V. Relevancy Today

In the present hour of war and the imminent days of reconstruction it is worth while to turn to Jowett for guidance and inspiration. As a preacher of the reconstruction and in a day of social rebuilding he may not appear robust and strong in comparison with others, but no one could hear him or read his sermons without being gripped by the sincerity of his message and the centrality of his convictions. When others were shifting their emphasis to social, economic, political and humanitarian aspects of truth, Jowett refused to deviate from the pathway prepared at the beginning of his ministry. He was content to point out the implications of the Christian Faith bearing upon clamant needs and basic questions. To him the only way society could be uplifted was by the individual regeneration of those composing society.

For us, much depends upon our conception of the ministry. To Jowett, the ministry was conceived of in terms of a divine vocation and he was the man of one idea, making all things serve the divine end of the preacher. He had his marching orders to proclaim the evangel of God. Both revelation and history testify

to his central understanding of this "received ministry." Jowett was in the apostolic succession of those who have mediated the evangelical emphasis through a surrendered personality, disciplined and polished for the end in view. Language, style and form were germane to his age, and in Jowett the whole man preached as driven by the compulsions of grace. His preaching was the beauty of holiness and the attractiveness of sacrifice. His greatest apologetic was himself, winsome and gentlemanly, gracious and Christian. He shed forth the manifold beauty of the spiritual life.

For the present distress and future opportunity we need not hesitate to follow the example of Jowett. There is need, more than ever, in our disillusioned and war-weary world, for the sweet cadences of the glorious gospel of the blessed God. Grace and comfort are the inalienable rights of sinning man as he looks to the preacher for some word of God at this hour. We may speak of righteousness, justice, truth and freedom, but we know that the fount of these and the dynamic for action are to be discovered in those eternal springs which flow from the temple of God. A Church aflame with this emphasis of redeeming grace will be one of vision and vocation, ready to meet the challenge of this generation. Jowett knew that secret as illustrated in his words about "the path of sacrifice":

> "I was crossing the shoulder of one of the lower Alps. My guide-book told me that I should reach a place where the visible track would cease but vouchsafed no further information. I reached the place, the end of the beaten road. For a time I wandered about uncertainly, guided only by the vague and somewhat capricious counsel of a compass. And then I caught sight of what seemed like a splash of blood upon a rock, and then at some little distance another similar splash, each one I came to bringing another into view further away. And then I inferred that these were to be my dumb guides across the trackless waste. I was to follow the blood marks. By the red road I should reach my destination."[7]

This age wanders uncertainly and follows capricious counsels; hence the importance of Jowett recalling the preacher to the Cross of sacrifice if we would reach our goal.

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[7]E. H. Jeffs, *Princes of the Modern Pulpit*, p. 66.

Jowet, for days of war and reconstruction, points to the revelation of God in the growing moral sensitiveness which feels out for larger exploits in the divine will. War, to Jowett, was not ennobling: many changes took place through the upheaval and the spiritual foundations were challenged. It is significant that President Woodrow Wilson urged him to remain in America during the war years and Prime Minister David Lloyd George pressed for his return to London at the same time. Such pressure indicates that each national leader recognized the value and worth of Jowett's spiritual ministry as the greatest contribution to the nation in that hour of jeopardy. Jowett's prophetic ministry was at its zenith because he chose to concentrate upon the essential function of the Church.

Is not this true for preachers and theological students in this critical period for the world? Our most widespread influence will be exerted by the limiting of our ministry to our spiritual and moral function. Our greatest contribution to national need will be made by the restricting of our message to the gospel of the grace of God applied to every human situation. Within the sphere and in the place where we are we may be a voice for God in days of war and reconstruction. Thus shall we do most for our Lord and Master and the world to which we minister in His name.

We may learn from Jowett that there is one way for the minister to meet the needs of people who are in the grip of moral apathy and spiritual benumbment. The lost communion with God can be met by the redeeming ministry of the Church and by the readiness to agonize in the proclamation of the one message which is adequate. It was Jowett's optimistic faith "that the Gospel of Christ, preached by a Church that believed in it, lived by a Church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated and transfigured world. In her preaching of an atoning Saviour the Church must on her part fill up that which is lacking of the sufferings of Christ (Col. 1:24)." Thus he spoke in Durham Cathedral twenty-three years ago to a congregation representative of the Church universal. And thus he sounds a challenge and call to us who stand in Christ's name today.

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A Southern Presbyterian Theological and Religious Journal

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Issued quarterly—November, February, May, and August. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister Churches.

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I. EXEGETICAL THEOLOGY

A CONSERVATIVE INTRODUCTION TO THE OLD TESTAMENT. *By Samuel A. Cartledge.* Zondervan Publishing House, Grand Rapids, Mich. 238 pages. $1.75. Our church, and conservative Christianity generally, owe gratitude to Prof. Cartledge for producing this book. It is not a great book, but it is not too much to predict that it will exert an influence quite out of proportion to its scope. For a long time the notion has had currency that the Bible and Higher Criticism were mutually exclusive. Sooner might a man embrace God and Mammon at once than dabble in Higher Critical studies and hope to retain any belief in an inspired Bible. Higher Criticism was known to be evil—even by scores who couldn't have told you what it was if their lives depended upon it. To be sure, this attitude is understandable and in part justified by the fact that Higher Criticism was often exactly as destructive as it was made out to be. But the reaction was too sharp—so much so that to question the Mosaic authorship of the Pentateuch or the unity of Isaiah became a heresy against the Word of God. Worse, the question was settled not by sober and prayerful examination of the evidence, but heatedly and on dogmatic grounds.

This hostility to Biblical studies is not going to be ended by the sneers of "liberals" nor by the realization that the best scholarship is almost unanimously in disagreement with it. But when a professor in one of our own seminaries—who announces that his theological position is "conservative" and consistently maintains it—has the courage to say in print that the scholarly labors of three generations are not to be ignored as if nonexistent, it permits one the luxury of hope. Prof. Cartledge shows how a man may be unbending in his loyalty to the inspired Word of God and at the same time a serious student, unafraid to receive truth from whatever quarter it may come. He points us the way to a true conservatism which is neither a rigid traditionalism nor yet in any sense a surrender to a homo-centric "liberalism."

Prof. Cartledge has acquainted himself with the best of scholarship. The reviewer found few points to question. The book is hardly technical enough for the advanced student. Indeed, the desire to avoid technical detail has in many places made the discussion too vague. The book will find its great usefulness among pastors and thoughtful laymen. At times the wish to be fair to both sides has made the treatment more indecisive than is necessary. The chapter on the prophets (Ch. XII) could be strengthened greatly by a more adequate consideration of the social-economic-religious struggle in which the prophet movement developed. The reconstruction of Sennacherib's campaign (p. 123) is open to question, inasmuch as it seems to imply that the main Assyrian army laid siege to Jerusalem—which is doubtful. The statement (p. 131) that the theory of a Third Isaiah has not become popular is hardly accurate, inasmuch as it has been subscribed to in some form by most commentators since B. Duhm.

(The reviewer, however, hastens to agree with the author—and C. C. Torrey—in the non-existence of Third Isaiah). On p. 186 the "Teaching of Amenophis" should read "Teaching of Amenemope"—and the date 600 B. C. is probably too low. The argument (p. 222) about the mention of Daniel in Ezek. 14:14, 20 could have been ended by a reference to the Phœnician Daniel of the Ras-Shamra texts.

These and other criticimss do not, however, cancel one word of the thanks the reviewer wishes to extend the author for the service he has rendered Biblical studies in our church. A step has been taken toward a deeper understanding of God's Word. The Kingdom of Christ has been furthered thereby. J. B.

How Your Bible Grew Up; The Bible and the First World State; Writing Scripture Under Dictators. *By Roy L. Smith.* Abingdon-Cokesbury Press, New York-Nashville. 64 pages. 25 cents each. These booklets are the first three in a planned series of twelve by the Abingdon-Cokesbury Press to make available to laymen the scientific method of studying the Bible which devout men have been using in recent years. The author of the booklets so far published is Roy L. Smith, editor of the Christian Advocate, the official journal of the Methodist Church. All the volumes are published under an editorial Board of seven distinguished Methodist leaders, including W. A. Smart of Emory University, Paul Neff Garber of Duke University and Elmer A. Lellie of Boston University. Each booklet consists of more than 200 questions and answers. Of the twelve projected booklets, the first is introductory, the next six will deal with the Old Testament and the other five with the New Testament. The conservative theologian will differ radically from many of the positions taken by Dr. Smith, but the analysis of the person, the times and the message of the Hebrew prophets will be tremendously helpful to every reader, minister and laymen, and the application of these ancient truths to present conditions will be challenging to any serious student of the Bible and of world affairs. C. H. N.

Retold Tales from the Old Testament for Older Boys and Girls. *By Louise Ogan Biggs.* Dorrance and Company, Philadelphia. 132 pp. $1.50. This book presents a series of studies in Old Testament characters, including a number of interesting men and women who are generally overlooked. Through careful reading, the use of the imagination and real understanding of human nature, Miss Biggs makes her characters live as genuine human personalities. Teachers, as well as the older boys and girls for whom they were written, will find the little sketches helpful and suggestive. E. T. T.

Introduction to the New Testament. *By Henry Clarence Thiessen.* William B. Eerdmans Publishing Company, Grand Rapids, Mich. 329 pages. $3.50. This volume, according to the author, is the outgrowth

of classroom lectures delivered in Dallas Theological Seminary and at Wheaton College. It is an ultraconservative presentation of the writer's opinions on the Canon, the textual criticism and the inspiration of the New Testament; the synoptic problem; and special introduction to the various books of the New Testament literature. The book shows no scholarly appreciation of the years of patient and devoted research in this field of study and no judicious appraisal of established evidence. An illustration of this fact is seen in the author's discussion of the synoptic problem: each gospel is an entirely independent and dictationally inspired account; there is no inter-relationship between the first three Gospels, no knowledge of one by the other. Chronologically, the Gospel of Matthew comes first and was produced in Aramaic around the year 45 A. D., the Greek version dating from about 50 A. D. Luke was written before 61, and Mark dates from 67 or 68. The Pauline authorship of the Epistle to the Hebrews has not been disproved; and the Apocalypse is to be interpreted altogether futuristically. The book is valuable for the much good material that it contains and also as an atavistic compendium of many views which are long since outmoded. D. W. R.

THE GOODSPEED PARALLEL NEW TESTAMENT. *By Edgar J. Goodspeed.* The University of Chicago Press, Chicago. 600 pages. $2.00. "What the modern reader most wants of the New Testament," Dr. Goodpseed writes in the Preface to this volume, "is to know what it means." It was to meet this need that Dr. Goodspeed prepared his American translation of the New Testament. More successfully than any other it has translated the New Testament into the American idiom. It appears here in its most valuable form, in parallel columns with the King James' version, with introductions and notes by Dr. Goodspeed. If any minister or laymen does not yet possess Goodspeed's Translation, let him buy this volume. If he already has "Goodspeed" and can afford to buy another volume, he will find this an excellent investment. E. T. T.

THE CONCORDIA NEW TESTAMENT, with notes, introductions, explanations, instructions and references at the bottom of every page. *Edited and revised by John Theodore Mueller, Th. D.* Concordia Seminary, St. Louis. Corcordia Publishing House, St. Louis. $2.00. This pocket size New Testament was originally published by the American Tract Society as the work of a group of Biblical scholars, the Prefatory Note of which was written by Dr. J. Wilbur Chapman. While these notes are a marvel of condensation and directness, they are occasionally too brief to be helpful. However, the editors have been successful in bringing together valuable footnotes upon those difficulties most likely to be encountered by the average reader. The Appendix contains a synopsis of Kerr's Harmony of the Gospels in the words of the American Standard Version; a chronological table to the Bible; tables of weights, measures and money mentioned in the

Bible and a set of Holman maps of Bible lands. Thus the book presents the text of the New Testament accompanied by the wealth of interpretative material in very brief compass. The present revision has been published especially for Lutheran readers by the cooperation of Dr. Wm. Arndt with the Editor. H. T. K.

THE INTENTION OF JESUS. *By John Wick Bowman.* Westminster Press, Philadelphia. 263 pages. $2.50. Dr. Horton in his foreword to this Religious Book Club selection says, "This is a revolutionary book." What he means is that Dr. Bowman, using the critical approach to the New Testament records, arrives at conclusions quite different from those held by many modern scholars. Two points especially are noteworthy. The first is the Messiahship of Jesus. Many moderns have said either that Jesus never claimed to be the Messiah or, if He did, He arrived at the idea late in His ministry and His idea of that Messiahship was not that attributed to Him by the Church after his death. Second, Jesus did not found the Church. He had no intention of setting up a new fellowship. Dr. Bowman, on the contrary, argues convincingly that Jesus knew Himself to be the Messiah from the beginning of His public ministry, and since He was steeped in the prophetic tradiction, He was the first to see His Messiahship in the light of the two Old Testament strains, The Messiah of the Remnant and the Suffering Servant Messiah. He used the title "The Son of Man" to embrace both these ideas which formed a new concept of Messiahship. Jesus certainly did not proclaim Himself to be the Messiah. He could not, without leading to a misunderstanding. Instead, he called men to follow Him, and as they saw Jesus Himself, manifested in deed and word, they came to realize that He was God's Messiah, but a Messiah of a new type. Although Jesus rarely spoke of the Church, still His *intention* was clearly manifested in His direct sayings, His claim on men's allegiance, His choosing the Twelve and the Last Supper. That intention was to found a new fellowship of those who would share the Kingdom experience. Some readers may be biased against the book by the author's use of the critical approach to the New Testament record, but they should thank him for showing that even a critical approach ascribes to Jesus as His own the place which the Church has given him. This is a book filled with thought provoking material and is well worth reading.

J. E. B.

THE HISTORIC MISSION OF JESUS,—A Constructive Re-examination of the Eschatological Teaching in the Synoptic Gospels. *By C. J. Cadoux.* Harper and Brothers, New York. 376 pages. $3.00. This is a sincere and scholarly effort to understand the mind of Jesus as He proclaimed the coming of the Kingdom of God and related Himself to its coming. The author uses the critical approach to his material, accepting Mark and Q as of primary historic worth and viewing the special material

of Matthew and Luke with some suspicion. John is not used, as it is considered unreliable where it differs from the Synoptics. The book is well organized and the argument clearly presented. At the head of each chapter is a numbered outline of statements, each point being taken up in the chapter and the relevant Biblical material quoted. The ground covered cannot be presented briefly in a review, but some of Dr. Cadoux' conclusions are as follows:

Primary in Jesus' consciousness was His unique filial relationship to God, through which He came to realize that He was the Messiah and the Lord of men. The Kingdom He came preaching was the earthly Jewish Kingdom the Jews looked for in accord with the Old Testament prophecies. But in view of the universal aspects of the Old Testament picture, Jesus realized that it could not be brought about through hate and force and conquest but only through love. At first He thought the Jewish nation would accept Him, but later He came to realize that they would not, and that the conflict would eventually lead to His death. Then, in the light of Isaiah 53, he came to feel that it was God's will that He should die, for by His death the people would be led to repentance. Thus He began to teach that He must die and then would come again very soon on the clouds as the "Son of Man." He died and He did appear to His disciples objectively, and some followers have experienced a mystical fellowship with Him. Thus Jesus has come again, and we need not look for Him on the clouds. He was right as to His return but wrong as to the form of it.

In the conclusion of the book, (pp. 333-356), the author offers an apologetic for his viewpoint, and these pages could well be read in connection with his Introduction. He speaks of the difficulties we find in the historical data in the Synoptics and points out the various courses open to the reader: (1) We may take the reported sayings as divinely revealed truth, with which we must bring our ideas into harmony. (2) Where we find difficulties, we may hold that Jesus was inaccurately reported. (3) We may believe that Jesus used the thought forms of the day which he knew were inadequate to present spiritual truth. (4) We may omit these eschatological sayings from our Bible study and so avoid the difficulties of interpretation. (5) We may explain the difficulties as arising when the scientific Western mind seeks to interpret the Oriental mind and language with literalism when it should be understood figuratively. (6) We may conclude that Jesus said these things but He was mistaken. This last is the author's position. He feels that in certain things Jesus was mistaken as to the form of truth, e. g., the manner of His return; and that at times His teaching fell below absolute truth, e. g., in His teaching about eternal punishment. Such conclusions, he believes, are the only ones possible in an honest attempt to interpret the data given in the Synoptics. He does not feel that such conclusions are out of keeping with a real doctrine of the incarnation. He recognizes that his approach as a historian is out of keeping with a modern emphasis that the New Testa-

ment is the testimony of faith, the picture of Jesus given by those who believed in Him, and not just "history." The lattter position enables one to argue with force that the Church's concept of Jesus was a consistent one; the former tends to divide the material into strata, the Jesus of history vs. the Jesus of faith. Dr. Cadoux' book makes the reader face afresh the question of this relationship of the Synoptic data to history as such.

Many, doubtless, will not agree with Dr. Cadoux' conclusions (the reviewer does not), but the book is a challenge to the honest seeker after truth to wrestle with the difficulties presented to us in the Synoptics and not follow course four, suggested above,—just leave this area of the Bible out of our thought and doctrine. J. E. B.

FROM JESUS TO PAUL. *By Joseph Klausner.* The Macmillan Company, New York. 624 pages. $3.50. The author is Professor of Modern Hebrew Language and Literature in the Hebrew University, Jerusalem. The book was written in Hebrew to evaluate Paul for the Jewish people, pointing out why they should not accept Paul's teaching. In Klausner's *Jesus of Nazareth* (translated in 1925) it is stated that for the Jewish people Jesus is "a great teacher of morality and an artist in parable." In speaking of Jesus' burial, the author says, "Here ends the life of Jesus, and here begins the history of Christianity." The purpose of this volume is to show how Paul was the real founder of Christianity, although many of his chief teachings were rooted in the teaching of Jesus. This volume covers a wide territory, sketching the Jewish and pagan life and thought of the times, the historicity of Acts and the Pauline Epistles, the life of the early Church before Paul, and the life of Paul, and it closes with a sketch of Paul's religious, ethical and social teachings. Very briefly the author's point of view is as follows: Jesus did not rise from the dead. Following Renan, Klausner thinks that the belief in the resurrection grew out of the hysteria of Mary Magdalene, seconded by Peter, who was "incurably emotional and visionary." Paul only saw a vision. But he says, "we are not dealing with fabrication and fraud, but with a psychological phenomenon which is found among dreamers and visionaries." But the belief in the resurrection did not produce "Christianity." The Jewish Christians in Jerusalem for the first seven years were only a sect of the Jews, keeping the Law, in good standing with the unbelieving Jews. It was the Hellenistic Christian who began the change, and the outstanding founder of Christianity was the Apostle Paul. He changed the Jewish Messiah into a Pagan Saviour. All that is good in Paul's teaching comes from Judaism. All that the Jew cannot accept is due to the influence of pagan thought on Paul, who doubtless did not realize he was adulterating Judaism. The brief chapters on Paul's teaching are most interesting. Not accepting the resurrection of Christ, of course Klausner has no place for the resurrection of the Christian or for the Living Christ. He agrees that Paul cast aside the Law and substituted for it faith in Christ, and

that Paul also rejected Jewish national and political hopes in favor of a non-national Christian group, teachings the Jew cannot accept. On many points Chritisan students differ widely from Dr. Klausner in their interpretation of Paul's teaching. Both cannot be right. For all those interested in the modern Jew's estimate of Christianity and the early Church, this is a book well worth reading. J. E. B.

II. SYSTEMATIC THEOLOGY.

SCIENCE, RELIGION, AND THE FUTURE. *By Charles E. Raven.* The Macmillan Company, New York. 125 pages. $2.00. There is no uncertain note upon this trumpet calling for a new Reformation by the cooperation of the scientist studying life and the theologian studying life abundant, in a search for truth which is ultimately one and indivisible. The conflict of science and religion over Darwin has been disastrous to both and devastating to the life of men. It has developed violently contrasting ideologies and kept men from making sense of his world, agreeing upon the meaning of existence, and cooperating for mutual welfare. The latter half of the book considers how this conflict may be overcome. The task is threefold. Intellectually, it is integrity: not the scientist selecting the ruthlessness and cruelty of nature and the theologian selecting the lilies and the sunsets, but both viewing life whole. Morally, it is sympathy with those who share our travail though they do not share our expectations. Religiously, it is community based upon an honest attempt to value and sift the knowledge available and establish a program for life upon a world view of reality. Religious leaders of today have been almost entirely unaware of the vast changes in life and thought since the seventeenth century, so that the theological tradition is a monument to the past, not a rallying point for the present or a beacon for the future. Likewise the scientist has not recognized the grandeur of the advance of life from the level of the non-filterable viruses to the manhood of Jesus, and that He is the consummation of life. Raven is Regius Professor of Divinity of Cambridge University and an ornithologist and entomologist of ability. His book displays keen analysis, thorough scientific knowledge, a broad view and sincere Christianity. J. G., JR.

A NEW APPROACH TO PHILOSOPHY. *By Cale Young Rice.* Cumberland University Press, Lebanon, Tenn. 169 pages. $2.00. Philosophy has a stimulating opportunity to work with the scientist to interpret atomic processes, and a decision by philosophy and science as to the nature of these processess—whether physical or also psychical—would have important effects on phychology, ethics, logic and æsthetics. The author's theory of Quadratic Realism is that the universe is a continuum of space-

time-mind-matter which are coordinate and ultimate realities. A suggestive approach, which is hampered somewhat by an over-emphasis on the immanence of mind in the universe. J. G., Jr.

THE MORAL IDEALS OF OUR CIVILIZATION. *By Radoslav A. Tsanoff.* E. P. Dutton and Company, Inc., New York. 636 pages. $5.00. Dr. Tsanoff, a native of Bulgaria and educated in America, has been since 1914 Professor of Philosophy at Rice Institute, Houston, Texas. He has won a high place among the men who are specializing in the areas of thought where philosophy and religion meet. An earlier work, *The Problem of Immortality,* is probably the most satisfactory book available on that subject. Although Dr. Tsanoff writes with the restraint and objectivity of a philosopher, all of his books show an understanding of and sympathy with Christianity.

The present book is one of which the term "monumental" can be used honestly. It is monumental in scope, in volume and in thoroughness of treatment, although at the same time it is attractive in style and easy to read. The author's aim is to trace the sources of "the moral ideals of our civilization." The earlier periods, Greek, Early Church, Medieval, Renaissance, and Reformation are each treated in a single chapter; but from 1550 down to Bergson, Dewey, Sorley and other recent philosophers there is no man of any importance whose ethical thought is not analyzed. As an encyclopedia of ethics it is an invaluable book for the minister's library. To mention only four of the thirty-six chapters, the author writes with understanding of the Christian ethics of salvation; points out dangers inherent in the practical ethics of the Reformers, although he does not accept Weber's theory of the relation of Protestantism and capitalism without considerable qualification; discusses sympathetically but very critically the ethics of communism; and closes with a fine survey of "ethical issues in contemporary thought." The reviewer would enthusiastically commend this book. J. J. M.

WHAT IS A MATURE MORALITY? *By Harold Titus.* The Macmillan Company, New York. 218 pages. $2.00. This forward looking student of religion and morality has set forth an excellent summary of Christian morals with special reference to current issues. Without attempting to grapple with problems on which thinkers of his type would differ widely, the writer has endeavored to present compactly and forcefully those insights which ought to stir all alert Christians in our day to constructive action. The author is amply versed in the technical aspects of ethics, but, keeping these in the background, he writes on difficult themes with a remarkable simplicity and clarity. The argument is frequently reinforced by pointed illustrations, and the quotations—too numerous, perhaps—are aptly chosen. This book will be warmly welcomed by ministers and laymen who are looking for a readable and balanced sketch of what the best type of Christian moralists are standing for today. T. E. H.

BEYOND AGNOSTICISM *By Bernard Iddings Bell.* Harper and Brothers, New York. 170 pages. $1.50. In the war of the ideologies every thoughtful person appreciates the sharpening of the issues. In this book Dr. Bell, with characteristic penetration, draws the contrast between the Christian philosophy of life and the materialistic attitude one finds among the cynical and disillusioned. The book is constructive and stimulating. One always feels the spiritual struggle of the writer and is encouraged by his victorious faith. J. B. B.

A DESIGN FOR LIVING. *By Harris E. Kirk.* Fleming H. Revell Company, New York. 93 pages. $1.00. This small volume contains the Rockwell Lectures on Religious Subjects, delivered last year at Rice Institute, Houston, Texas, and the reviewer gets the impression that they represent the cream of Dr. Kirk's rich scholarship and thought and express the heart of his own personal faith.

The first chapter, entitled "The New Element in the Modern Temper," is an analysis of the mentality of our time and an explanation of the almost universal dislllusionment of mankind. Reactions from the First World War, disappointment in what science has to offer and the deflation of humanism have contributed to this disillusionment. According to the author, the new element in the modern temper is *"the longing for rejuvenation,"* the desire for another chance, the passionate search for something to believe in and love and follow."

In the second chapter the lecturer discusses "The Divine Purpose." Defining a purpose as "an intention to do something that must be realized within time sequences," he declares that "the incarnation and atonement definitely indicate on the field of history that God has personally assumed responsibility for man's redemption," and therein lies our hope. This thesis is developed eloquently and impressively and one's faith is strengthened and his heart is comforted as he reads.

The closing lecture deals with "The Human Response" to God's incarnation and revelation in Christ and is a great sermon on faith. God is always willing to bestow salvation upon men of a "certain eagerness of mind." "I believe that union with the divine purpose as it is revealed through Jesus Christ is the only adequate pattern for a design for living. I have found in this faith a foundation of sufficient security to face the world as it is today. This, then, is my confession of faith."

Having brought with me, on vacation, a number of books, some of them much larger in size, I have found this small volume the most stimulating and helpful of all and heartily recommend it to others, especially my brother ministers. J. A. MACL.

FACT AND FANCY ABOUT THE FUTURE LIFE. *By Samuel A. Cartledge.* John Knox Press, Richmond, Va. 69 pages. 75 cents. Dr. Cartledge first sets forth briefly but clearly what facts he thinks the Bible teachers about

immortality, future destiny and the future life. He also gives one chapter to the interpretation of the Book of Revelation. Then he sketches some of those systems of belief which he thinks have gone beyond or contrary to the teaching of the Bible, such as Dispensationalism, prophetic "date setting" and the Anglo-Israel cult. The author has packed a great deal into the 69 pages. This is an excellent book to put into the hands of any one wishing guidance as to what our Church believes the Bible teaches on these things.

J. E. B.

WHAT MATTERS? *By Walter Harlowe Greever.* Muhlenberg Press, Philadelphia. Paper. 60 cents. In these twenty-six essays Dr. Greever treats subjects which he believes to be of fundamental importance. Some of the chapter headings are: The Bible, The Incarnation, Prayer, Worship, The Holy Communion, and The Christian Home. Each chapter is well outlined, and the treatment of the topics is surprisingly thorough for such a small book.

C. L. L.

CHAPTERS IN RELIGION. *By Rev. Carleton A. Prindeville.* B. Herder Book Company, St. Louis. 354 pages. $2.00. The author has prepared a book—more than a summary, not so extensive as to be a text-book of theology—for Catholic students, catechists, homes and study clubs. It is also one of the best books available for a Protestant who wishes a popular and authoritative presentation of Catholic thought. It gives more than theology proper, for Catholic practices and Catholic ethics are also discussed. There is much with which conservative Protestants will agree (the doctrine of the Trinity and the person of Christ, for example); and much, naturally, with which all Protestants will disagree. But no Protestant can read the book without a clearer—if not a more sympathetic—understanding of the Catholic point of view. We regret that Presbyterains do not have a book of equal merit which they can put into the hands of the same group for which the book has been prepared in the Roman Catholic Church.

One point of especial interest to Protestants is the amount of space and the extravagant praise given to the Virgin Mary. She is called co-redemptionist with her divine Son, mediatress of all grace, queen of heaven, mother of all men according to grace, mother of God. "No supernatural grace is granted except through her intercession." Worship fo Mary, however, is distinguished from the worship which is properly paid only to God. There are scores of other points on which we would like to comment. This is a good book for Catholics—the groups for which it was prepared—and also for Protestants who wish a better understanding of present day Roman Catholicism.

E. T. T.

STUDIES IN THE CONFESSION OF FAITH, OR THE FIVE POINTS OF CALVINISM. *By R. W. Jopling.* Jacobs Press, Clinton, S. C. 90 pages. $1.00.

As the title suggests, this little volume is devoted to a treatment of the more severe aspects of Calvinism found in the original form of the Westminster Confession of Faith. The author has given a forthright and intelligent statement of the case against the "hard" doctrines of Calvinism. He bases his case upon a wealth of Scriptural evidence, argues with skill, and sets forth his conclusions with a directness which is too often wanting in theological discussion. The major defects of the book are an occasional tendency to minimize the arguments of the opposition, a somewhat too mechanical use of proof texts and a disposition to identify Calvinism with its disputed doctrines. However, the clarity, boldness, honesty and evangelical warmth of the book should commend it to all those who are interested in theology. It merits particular attention at the present time, since much for which it contends has recently become a part of the creed of the Presbyterian Church, U. S. T. E. H.

THE WORD OF GOD AND THE REFORMED FAITH. Second American Calvinistic Congress. Baker's Book Store, Grand Rapids, Mich. 221 pages. $1.00. With Calvin College and Seminary as hosts, representative Calvinists from the various Reformed, Presbyterian and Congregational Churches of America studied the Word of God in relation to the Bible, interpretation, philosophy, science, education and culture. Speaking for the Huguenots, Prof. Wencelius declared that this conference "proclaimed again the rights of God. God has all the right. . . . We Calvinists are the knights of God and we have chosen to defend His honor and make His Glory shine forth." Against the divisive systems of interpreting Scripture represented on the one hand by the Higher Criticis and on the other by the modern Dispensationalists, Dr. O. T. Allis maintained that the Bible is the Word of God, true and self-consistent. Professor Stob showed that Christian thinking is conditioned thinking, thinking in the shadow of the Cross. Instead of assuming that the cosmos is self-interpretative, Christian philosophy assumes that the cosmos is a creation unable in itseelf to account for even its existence. For Professor Welmers, Christian education ought to begin with the Christian conviction that in Scripture we have a revelation from a sovereign God. Consequently, its primary goal is not "social efficiency" but the glory of God; its subjects are human beings who have been perverted and corrupted by sin; its content is God's self-revelation; its method is made difficult by sin; its teachers should love, labor and pray—looking to God to bless their obedience and regenerate the souls committed to their teaching. W. C. R.

RELIGION OF TOMORROW. *By John Elof Boodin.* The Philosophical Library, New York. 189 pages. $2.50. This book is an elaboration of the thesis that the religion of tomorrow must "bring afresh the intuition of the creative presence of God. Christianity has done well to emphasize that presence in Jesus of Nazareth, but we need to become conscious of

that presence in the life of today. We need to return to clear thinking and honest conviction in religious matters." The blame is not on early Christianity nor on the mediæval Church. The blame is with us that we are reflecting the phrases of past thinking without thinking for ourselves. "We are failing to translate Christianity into the concepts and institutions which are characteristic of our day." It should be noted that by thinking, the author means more than logical ratiocination; it includes an integration of the knowledge that comes through our senses, that emerges in reflective thinking, and also that which is revealed in faith or intuition. Religion must strive again to cover all of life. It must emphasize the bond with the creative soul of goodness in all those relations that today are vital to human welfare. This global thinking will reveal that God is better and more helpfully apprehended as Creative Energy than as eternal substance. Today this concept of energy is more familiar than the old one of substance. In harmony with modern thought, God needs to be seen as eternal creative activity. Like Schleiemacher, our author gives emphasis to intuition and feeling, but he also warns against neglecting intellectual effort and against failure to check our thinking and convictions against observational knowledge as well. The book is composed in beautiful English and some of the sentences fairly sparkle with brilliance but there is also much to challenge our thinking. And brooding over it all is the spirit of medieval reverence and profound religious devotion. The volume is an appeal to the heart, but an appeal *via* the reason. Perhaps the freshest contribution to the subject of the religion of tomorrow is found in the author's discussion of the sacraments of the Church, their promise and potency. Read especially Chapter Nine. In brief, the book may be summarized in these words: "In the midst of this world upheaval we need to return to Jesus of Nazareth, the friend of every man, the champion of humanity wherever found. We need His consciousness of the presence of God; we need that willingness to sacrifice for others that His life and death exemplify. . . . We must return to the simple intuition of a God present in human life, and in the world about us, a God energizing and inspiring all worthy motives, a God imminent in the sense that He sustains creative relations to us, transcendent in that He is more than we,—infinitely better than our best and therefore setting an ideal for our striving—personal in that He enters into creative communication with us and participates with us in our striving for the best." F. H.

III. HISTORICAL THEOLOGY.

The Christian Philosophy of History. *By Shirley Jackson Case.* The University of Chicago Press, Chicago. viii, 222 pages. $2.00. S. J. Case has produced in this a work which is at once simple and basic. It is simple in its development and in the author's characteristically lucid style. It is basic in affording the beginner an excellent orientation to Christian approaches to the philosophy of history.

Rather than demonstrating the existence of a single Christian philosophy, Case has reviewed the providential view of history held by classic Christianity from the time of the Early Fathers; has contrasted with this the human view of history of the past century and a half; has cited the revival of Christian historical dualism by the "crisis theologians"; and, finally, has stated his personal views. Case sees God working in history "through the life of the good man who devotes himself to righteous causes." "The Kingdom of God cometh not with observation but by dint of strenuous endeavor on the part of men who serve him from generation to generation throughout the evolving centuries."

Case strains toward a "scientific" approach to history, which he never quite realizes. His emphasis upon the importance of causality in history and his assurance of progress toward the fulfilment on earth of the "Kingdom of God" contrast him with the more detailed and "scientific" approaches of such students of history as Toynbee and Sorokin.

Case's personal explanation of history in terms of social activism and his stirring challenge to Christians of our day are in keeping with his position as one of the chief exponents of the social implications of the gospel. J. A. M.

CHRISTIANITY AND CIVILIZATION. *By H. G. Wood.* The Macmillan Company, New York. 128 pages. $1.25. For those who are beginning to think seriously of the relation of Christianity to post-war problems, Professor Wood's little volume affords a soundly reasoned, thought provoking, thorough guide—and at the same time is both brief and inexpensive.

Given originally as a series of lectures to students at Cambridge, these chapters trace the origins of what is best in our civilization to its sources in Greece and Palestine. The inadequacies of the two current alternatives to a Christian solution of our problems—Humanism and Marxism—are demonstrated. (The chapter on "Christianity and Marxist Philosophy" is a distillation of Wood's earlier book on *Christianity and Communism*). Careful always to emphasize that Christianity is powerless if taken only as a means toward a social end, Professor Wood challenges thinking in his treatment of the "Christian Co-operative Commonwealth" and of the relation of such a Commonwealth to the international order. In the final chapter Wood (to use the words of a British reviewer) "takes his readers in penitence to the foot of the Cross. This is the only place where Christians can rightly begin to study or to do anything." J. A. M.

THE SURVIVAL OF WESTERN CULTURE. *By Ralph Tyler Flewelling.* Harper and Brothers, New York. xv, 304 pages. $3.00. This volume by an outstanding American personalist is a magnificent affirmation of the possibilities which lie before the human spirit in this age of chaos. Meas-

uring civilizations by the extent to which they afford the individual free range for utmost development, Flewelling presents an incisive analysis of the perversion of individualism in our contemporary culture. In the section on "The Present Dilemma of Civilization" the preacher will find clarification for his thinking upon the antipathy of our age to Christian ideals. Likewise the preacher will ponder Flewelling's criticism of the failures of Christianity. For our dilemma, Flewelling sees this solution: "Should Western culture succeed in rising to the new opportunity that faces her, should she take a step forward, it must now be toward a more spiritual interpretation of life and society. Material progress has reached its bound and end until there is broader and deeper pioneering in the spirit. The genius of her past, the tenseness of her disillusionments and dissatisfactions with material things, point to a nobler and ultimate survival."

This book attempts no blueprint for the future. Rather, it criticises our past and points the *necessary direction* we must take. "But we need not so much a new organization as a new soul." J. A. M.

THE CATHOLIC REVIVAL IN ENGLAND. *By John J. O'Connor.* (The Christendom Series.) The Macmillan Company, New York. 102 pages. $1.00. This is a brief handbook on one phase of Church History—the growth of the Catholic Church in England from 1770, when the movement for Catholic emancipation had its beginning, to 1892, when the Catholic Revival was well on its way. During this period the total Catholic population in England and Wales grew from sixty thousand to a little short of two million. Prof. O'Connor, writing from the Catholic standpoint, divides his history into three periods. The first period describes the growth of Catholic Emancipation. The first Catholic Relief Act received the royal assent in 1778; final emancipation came in 1829. The second period was the age of Wiseman and was marked by the rapid growth of Roman Catholicism through the influx of Irish Catholics into England and by the conversion of a large number of able and intelligent Anglo-Catholics. The Old Catholics and the New did not see alike, and there were many problems. The third period was the age of Cardinal Manning. "By his tact and earnestness of purpose he made it clear to all classes that English Catholics were not an exclusive set of men, self-centered or intent only on their own religious interests or out of touch with popular wants and feelings, or with the intellectual movements of the day—alien, in a word, to the public life of England. He confounded the Socialists and demonstrated that, apart from religious faith, in all matters of public concern, or in every movement to promote the well-being of their country, English Catholics were of one mind and one heart with the rest of their fellow-countrymen." E. T. T.

ISAAC WATTS: HIS LIFE AND WORKS. *By Arthur Paul Davis.* The Dryden Press, New York. 306 pages. $3.00. Four other biographies of Isaac Watts have appeared, the earliest in 1780, the latest in 1914. None of these are entirely accurate in historical detail, none of them "trace the sources of Watts' literary, philosophical, and theological beliefs or show his significance as a transition figure." The present biography—a thoroughly competent work—remedies both of these defects.

Isaac Watts, born in 1674, became London's most influential dissenting minister, a significant figure in the transition from the old to the new Puritanism and one who helped to prepare the way for the great Methodist revival under Whitefield and the Wesleys. He was greatly beloved by all classes for his saintly character and for his irenic and tolerant cast of mind. His influence on secular education in the eighteenth century was considerable; as a religious educator he was without a peer. His *Divine Songs* became a landmark in the field of children's literature and, judged by the number of editions, has been the world's most popular children's classic.

Watts' important contribution to the development of English hymnody is well known. As late as 1865, two-fifths of all the hymns commonly sung by the English speaking world were products of his pen. Only about twenty-five of his 700 hymns are now in regular use, but in 1920, of the seventy-one hymns which Mr. Philo Adams Otis selected as the most important in the language, four, the largest number, were written by Watts.

All of his life, Isaac Watts was an open-minded and undogmatic seeker after religious truth. He was accused after his death, and is sometimes accused now, of being a Unitarian. This is an unjust accusation. But "though Watts' explication of the Trinity was not radically unorthodox, it was surely not that of the Athanasian creed." "Through Watts," the author concludes, "the evangelical tendencies inherent in seventeenth century Puritanism were transmitted to the new Puritanism of the eighteenth, and though there were other similar transition figures, Watts' eminence in so many different fields distinguished him above the rest."

The author of this able and satisfactory volume is a young professor in Virginia Union University, a Negro institution in Richmond, Va.

E. T. T.

COLERIDGE AND THE BROAD CHURCH MOVEMENT. Studies in S. T. Coleridge, Dr. Arnold of Rugby, J. C. Hare, Thomas Carlyle and F. D. Maurice. *By Charles Richard Sanders.* Duke University Press, Durham, N. C. 307 pages. $3.50. Samuel Taylor Coleridge, one of the founders of the Broad Church (Liberal) movement in the English Church, is also one of the most significant figures in the Liberal movement in American theology. Horace Bushnell, the real father of American Liberalism, drew his inspiration and much of his theological method from Coleridge, par-

ticularly his *Aids to Reflection,* a book which he acknowledged to have had more influence on his life than any other book save the Bible. Charles Richard Sanders, the author of this present book, is not interested in Coleridge's influence on American theology. He does expound his thought and trace his influence on the Broad Church movement in England.

According to the author there were two groups of Liberals in the Broad Church movement which are not always distinguished. One of these drew its inspiration largely from Dr. Thomas Arnold of Rugby; the other, including Hare, Sterling, Maurice, Kingsley, and in many respects Carlyle, Tennyson, and Browning, was influenced chiefly by Coleridge. Both groups advocated freedom of inquiry and assertion, but Dr. Arnold and his followers tended to exalt the intellect, while Coleridge and his school discounted mere logic and emphasized the moral sentiments and intuition.

Dr. Sanders devotes three chapters of his book to the theological contribution of Coleridge; three to "some channels and cross currents"—Dr. Arnold, J. C. Hare (a disciple of Coleridge), and Thomas Carlyle. Carlyle disliked Coleridge, but learned from him. "Together they created one of the most vigorous currents of thought that swept through England in the 19th century." "To know what (these two men) agreed upon is to know much that was characteristic of the Victorian mind."

The last three chapters of the book are given to Frederick Denison Maurice, who transformed the philosophy of Coleridge "into a message which promised to make religion vital again for the masses."

Dr. Sanders has made a major contribution to the history of Christian thought. His book should not be overlooked by any one interested in this important phase of intellectual development. E. T. T.

Changing Emphases in American Preaching. *By Ernest Trice Thompson.* The Westminster Press, Philadelphia. 234 pages. $2.00. In these Stone Lectures of 1943, delivered by Dr. Ernest Trice Thompson at Princeton, analytical summaries of the lives of five great American preachers are used to exemplify some of the more significant historical emphases in American preaching. Horace Bushnell is interpreted in relation to the beginning of American Liberalism. In Henry Ward Beecher the author finds the most forceful and popular interpreter of the revolt against Calvinism. The tide of evangelism, which is associated with such names as Finney, Torrey, Smith, Jones, Mills, Chapman and Sunday, is set forth as reaching its height in the ministry of Dwight L. Moody. "The New Theology," which was developed by Washington Gladden, was basically a theology founded on the immanence of God rather than upon the sovereignty of God, which was the central truth of the Reformed Theology. The challenge of the Social Gospel is interpreted as having reached its maturity in the ministry of Walter Rausenbusch.

In a most skilful way Dr. Thompson has combined biography and

theological analysis in these lectures. The preacher who would orient himself to our American theological heritage will find this book to be a most helpful guide. F. H. C.

POPULAR FREE THOUGHT IN AMERICA, 1825-1850. *By Albert Post.* Columbia University Press, New York. 258 pages. $3.00. Free thought in America has developed in three distinct periods: (1) the revolutionary period, when Deism, stemming chiefly from France, spread widely among many of our leading Americans; (2) the period from 1825 (selected because it marks the commencement of free thought organization) to 1850 (selected because it ends a period of notable decline), when disbelief in divine revelation and overruling Providence, brought to the United States mostly by immigrants from the British Isles, spread particularly among the working class; and (3) the period after the Civil War. Dr. Post sketches the early period by way of background and then traces in considerable detail the rise and decline of free thought in the period 1825 through 1850.

Deism was widespread among the professional men and the political leaders of the Old South. Dr. Post thinks that there was much free thinking among the upper classes in the South in the second period also, but he points out that it was completely devoid of any proselyting zeal. "By 1850 infidelity had ceased to be the great enemy of American Protestantism; in its place stood Catholicism, and more and more of the clergy turned their verbal guns upon the new foe. After the war came Darwinism and a new chapter was to be written in the history of free thought." This is a competent and scholarly work—written objectively without bias on a subject which hitherto had not been adequately treated. E. T. T.

THE NEW LIGHTS (The Christian Church). *By John Vant Stephens.* Lane Seminary Building, Cincinnati. 28 pages. Two years ago Dr. Stephens wrote a little booklet describing *The Genesis of the Cumberland Presbyterian Church.* He presents here a supplement which sets forth the history of the New Lights who sprang up in Northern Kentucky about the same time the Cumberland Presbyterians were growing in the South. He wants it to be distinctly understood that the New Lights and the Cumberland Presbyterians had entirely different origins. E. T. T.

A HISTORY OF THE EVANGELICAL CHURCH. *By Raymond W. Albright.* The Evangelical Press, Harrisburg, Pa. 507 pages. $3.50. This is a competent and satisfactory history of an important American denomination. It is written especially for ministers of the Evangelical Church but can be read with profit by members of other denominations as well. The Evangelical Church grew out of the Great American Revival which sprang up after the Revolutionary War. Jacob Albright carried the evangelical gospel—in its Methodist garb—to German-speaking Americans in their

native language, something which the Methodist leaders had declined to do, and the result was a German Methodist Church. Conservatives in the Church opposed for many years the use of the English language and the development of educational institutions. The chief theological controversies have revolved around the doctrine of perfect sanctification. In general, however, the Evangelical Church has responded to the same stimuli and developed along the same lines as other American churches. It stands today as one of the important evangelical churches in the United States, conservative in its theology, progressive in its methods, cooperative in its spirit. E. T. T.

MAN OF LIFE PASSIONS: THE LIFE STORY OF CHARLES GRANDISON FINNEY. *By Richard Ellsworth Day.* Zondervan Publishing House, Grand Rapids, Mich. 200 pages. $1.50. Those who have read the previous biographies by Richard E. Day—*Bush Aglow* (the Life of D. L. Moody) and *The Shadow of the Broad Brim* (the Life of Charles H. Spurgeon)—will not choose to miss this latest production from his pen. Charles G. Finney was the greatest American evangelist in the first half of the nineteenth century, the most important figure in the evangelistic world after George Whitefield and before Dwight L. Moody. His lectures on Evangelism remain as one of the great classics on this important theme. Dr. Day does not bring us much new information about Finney, nor does he attempt a full length biography of his subject. As in the case of his earlier works, he presents a dramatized biography, following his own unique, somewhat antique and yet most attractive style. The material is carefully selected and arranged so that we get the full spiritual impact of Finney's powerful personality and his permanent and abiding message. The story of Finney's life thus becomes a sermon, but a sermon that lives, that holds one's interest from beginning to end and leaves an unforgettable impression on one's mind and heart. E. T. T.

BETTY—A LIFE OF WROUGHT GOLD. *By Julia Lake Kellersberger.* John Knox Press, Richmond, Va. 121 pages. $1.00. Here is a book that ever college pastor working with girls (or boys) ought to have on his "lending shelf." We would go further and say that every minister could use it most effectively by putting it at the disposal of his young people. It is the story of Elizabeth Hollis, a young Georgia college girl who lived a full, rich life in twenty-four years. Betty was the second daughter of Mr. and Mrs. Hollis, who pioneered our orphanage at Nacoochee, Ga. She was graduated from Agnes Scott in 1937. Two weeks later she "entered heaven." Those who labor with college students are familiar with the question, "Am I preparing for life in my college days, or am I living my life?" Betty, a senior, writing to her brother, a freshman entering Davidson, said, "Don't let your thinking stop with college days.

Remember its main importance lies in the preparation it gives for the fullest life of service possible afterwards." Betty's college days constituted the "fullest life of service possible." College was not preparation for her. It was her life of Christian service and witness, a remarkable, beautiful and saintly life. The story of Betty's college days cannot be read by any college boy or girl, or any adult, for that matter, without bringing the benedictions of Betty's Lord and Master. The book is beautifully written, a saintly subject portrayed by a gifted artist. S. J. L. C.

ONE FIGHT MORE. *By Alan Thornhill.* Frederick Muller, Ltd., London. 64 pages. 2/6 net. Here is a delighftul pen portrait of Canon B. H. Streeter, the great scholar and thinker. His friend Alan Thornhill tells here the story of Streeter's last, eventful years as he battled to bring home to the nation a philosophy that can remake the world. As a young man Canon Streeter created ferment and fury by his provocative writings. In his "last" fight he gave himself to a program of change which he felt was the only plan "which faced the full danger of the world situation." The little book, limited in size by scarcity of paper in England, presents in an unforgettable manner this lovable man and his mature thought on national and world problems. Copies in this country are difficult to find, but it is worth hard search to possess the book. J. B. B.

I WAS MADE A MINISTER. *An Autobiography of Edwin Holt Hughes.* Abingdon-Cokesbury Press, New York-Nashville. 328 pages. $2.50. Bishop Hughes has recognized the inescapable delicacy of writing an autobiography. The volume is characterized by the absence of presumption and gives every evidence that the author possesses a spirit of humility becoming a minister of the gospel. The first five chapters deal with his family, schooling, pastorates, education and episcopacy and as such are splendidly written, revealing the development of a very interesting life. From that point on, however, Bishop Hughes has recognized in a splendid way the worth of his own contemporaries and has written much of them as their lives have come in contact with each other in a united effort to advance the Kingdom of God. His discussion of controversies, bishops, commissions on which he has served, the whole program of unification, consummation, etc., is a history of progress in the Methodist Church as it has advanced from the existence of several independent Methodist bodies to a great, united Church. Entirely without presumption, and yet in no uncertain terms, the Bishop has indicated clearly the part which he himself has played in bringing about the achievement which has attracted the attention of all of Christendom. In this he has shown something of the difficulties encountered, the many sacrifices made by individuals and the hard work which went into bringing about union.

Dr. Hughes refers to the fact that both he and his brother were bishops in the Methodist Church at the same time. One full chapter is devoted to

the contribution which his brother made toward the progress of the Church, paying a very beautiful tribute to him and expressing the joy which both of them had in serving contemporaneously as bishops.

One of the most beautiful sections of the volume is a chapter devoted to his wife, and in this he quotes at length the charge which she gave to their preacher son on the occasion of his induction into the Christian ministry. This, incidentally, Bishop Hughes indicates has been translated into many languages around the world.

One cannot read this autobiography and escape the impression that the writer was far more concerned with the work in which he was engaged than with his own individual achievements in connection with it. Evidences of his inexpressible joy as he reflected upon the achievement of himself and others in bringing about the unification of the Methodist Church is one of the outstanding contributions which this autobiography makes to religious literature for our time. P. H. C.

THE LONG ROAD TO METHODIST UNION. *By Bishop John M. Moore.* Abingdon-Cokesbury Press, Nashville-New York. 247 pages. $2.00. Bishop Moore played a leading part in the union of the Methodist Episcopal, the Methodist Episcopal Church, South, and the Methodist Protestant Church, and is, therefore, well qualified to describe the long road which led to the final consummation. Naturally the story, particularly in many of its details, will appeal most strongly to the Methodists. But Presbyterians who are interested in their neighbors and are themselves thinking about possible reunion will find the account both interesting and profitable.

Bishop Moore makes it clear that union was preceded by a growth in the spirit of unity. "Methodist union is here today, and it relates to three churches, because it has not been allowed to go forward faster than unity could open the way." Such unity was possible only because there was a desire for it on the part of the leaders of the three churches and because disunities were neither ignored or pushed aside. "They had to be brought into the open, examined, clarified, and thoroughly comprehended. By degrees they were finally dissolved, reduced, and removed through understanding, good will, and good procedure." All of this accounts for the long period of the negotiations—29 years—through which the Churches patiently and persistently passed.

Many of the objections raised to union were very similar to those which appear in our own branch of the Church. "The Negro, 'absorption of the South by the North,' 'Northern preachers will take our leading churches,' 'no protection of our property or our institutions,' . . . 'modernism in the North' were made the rallying cries for inciting and developing discontent, distrust and disaffection." But in Bishop Moore's estimation (he writes as a Southern churchman) the chief obstacle was fear that local rights would be overruled by a supreme General Conference. The problem was solved by giving final power in certain areas to

regional conferences, i. e., to the creation of a system with distributed powers. If union finally takes place between the Presbyterian U. S. and U. S. A. it will probably be along somewhat the same lines. Those who are seriously interested in such reunion would do well to follow with Bishop Moore the long road that led finally to Methodist union. E. T. T.

THE WAR AGAINST GOD. *Edited and with an introduction by Carl Carmer.* Henry Holt and Company, New York. 261 pages. $2.75. The editor of this volume believes that the Nazis and the Japanese are conducting a deliberate and calculated war against Christianity. Statements of the Nazi leaders themselves and of their opponents within Germany and without are quoted in support of this charge. The major part of the book, however, is taken up with the writings of Christians—ministers, both Protestant and Roman Catholic, prominent laymen, and obscure representatives of the Christian faith in the ranks—regarding the spiritual significance of the war and its meaning for a democratic and Christian civilization.

An anthology on the spiritual significance of World War II, with lengthy statements from such varied figures as Franklin D. Roosevelt, Henry Wallace, Viscount Halifax, Sir Stafford Cripps, Madame Chiang-Kai-Chek, Martin Niemoeller, John C. Bennet, Henry Sloan Coffin, Lynn Harold Hough, William Rose Benet, Kressman Taylor and Richard Hillary, is bound to be a stimulating volume and to contain material that any writer or speaker is glad to have on file. And yet two of the most moving documents are those written by Flight Sergeant James L. S. Dunlop, whose plane crashed on October 11, 1941, and Kres X, a young Dutchman, who was executed by the Nazis on February 13, 1942. The war is much more complicated than this single volume would indicate. But the writers quoted here present one side of it forcibly and well. E. T. T.

ANTI-SEMITISM—THE VOICE OF FOLLY AND FANATICISM. *By Rev. Amos I. Dushaw.* The Tolerance Press, Brooklyn. 116 pages. $1.50. Mr. Dushaw has written a vigorous protest aganist Anti-Semitism, bolstered with historic fact and studded with quotations from the church historians. He is not always discriminating in his judgments but his heart is in the right place. The book ends with a plea for the establishment of a Jewish homeland in Palestine. E. T. T.

STARS AND SAND. Jewish Notes by non-Jewish Notables. *Selected and edited by Joseph L. Baron.* The Jewish Publication Society of America, Philadelphia. xvii, 555 pages. $2.50. This is the second volume in a series of anthologies of pro-Jewish expressions by distinguished non-Jews. There are "more than four hundred brief statements and excerpts from the larger works of Gentile notables that breathe the spirit of humaneness toward Israel." Included are quotations from Augustine, Martin Luther, Thomas Hobbes, Blaise Pascal, Robert Louis Stevenson, Savonarola, Walter Scott and a host of others, both ancient and modern. The quotations are arranged in fifteen chapters, topically and chronologically, so that there is no tendency toward monotony. The editor has contributed a notable introduction dealing with the attitude of the Gentiles toward the Jews and a short introductory note to each author who is quoted. There are eighteen full-page illustrations taken from the great paintings of the world. The book is handsomely bound and printed. It is a notable contribution to religious and racial understanding and should be read by both Gentiles and Jews. E. T. T.

A SURVEY OF RELIGIOUS LITERATURE. *By Charles S. MacFarland.* Fleming H. Revell Company, New York. 157 pages. $1.50. For the sixth successive year Dr. Charles S. MacFarland reviews with penetrating insight and against a background of rich experience the year's most important religious literature. Thirty-six volumes are included in the present survey, one of which—*The Social Message of the Apostle Paul,* by Holmes Rolston—is by a minister in our own Church. In a concluding summary Dr. MacFarland writes: "In 1942, I found the age still one of controversy and increasing cross-currents, 'with little evidence of the Hegelian theory of mediation and harmony.' There were many 'restatements of doctrine,' but not in the style of a real 'systematic' theology. Volumes on Christian education took the forms of both a revised liberalism and an extreme effort to dispose of modern progressive forms. Heartening volumes came from British and American preachers on the 'New Order' of society to follow the war. . . . Current thinking on (this) issue is prophetic of hope, if not of confidence, as men realize that Die Weltgeschichte ist das Weltgericht." E. T. T.

CHINA'S RELIGIOUS HERITAGE. *By Y. C. Yang.* Abingdon-Cokesbury Press, New York-Nashville. 196 pages. $1.50. The President of Soochow University bases this volume on a series of lectures delivered at Emory University in 1942. In it he seeks to interpret and evaluate the cultural and religious heritage of his own people alongside of Christianity. In clear and interesting popular style he presents the three religions of China—Buddhism: The Path of Escape; Confucianism: The Art of Living; and Taoism: The Law of Nature. The exposition of these three systems is preceded by a chapter on the Religious Significance of Chinese Culture; and in the closing chapter the author deals with Christianity: The Way of

Life. He is unequivocal in his conclusion that in Christianity alone there is found that which can quench the thirst of the soul and give the spiritual dynamic for an abounding life. Neither Confucius, nor Buddha, nor Lao-tze, or all three of them together, "can give to China, or any other nation, that which only the living, life-giving Christ can give. . . . He and He alone is the way of life." We commend this book to all who are interested in a popular, sympathetic and easily read evaluation of the religions of China as compared with Christianity. D. W. R.

THE GOD OF THE BIBLE AND OTHER GODS. *By Paul E. Kretzmann.* Concordia Publishing House, St. Louis. 195 pages. $1.50. In this book the professor of New Testament Exegesis and Comparative religion at Concordia Seminary, rejecting the view of religion as the result of a process of social evolution, writes of ancient pagan religions,—the religions of India, Buddhism, the religions of China, the religions of Japan, Mohammedanism, Judaism, and the God of the Bible. He places Christianity in a class by itself, the absolute religion, differing from all others not only in degree but also in kind. D. W. R.

The following books and pamphlets are among the recent issues of the Friendship Press, 156 Fifth Avenue, New York:

1. THE SILENT BILLION SPEAK. *By Frank C. Laubach.* 195 pages. $1.00 (60c paper). This is an arresting story of Dr. Laubach's vision and purpose to bring about world literacy and produce literature for the millions who are being taught to read. Three-fifths of the human race are illiterate, and as a result at least a billion are virtual slaves. Unescapable poverty and debt is the black sorrow of those who cannot read and write. They must be taught to read and the right kind of reading must be put in their hands. Literacy and literature for every one around the world is a thrilling idea.

2. STRANGERS NO LONGER. *By Annie B. Kerr.* 181 pages. $1.00. (60c paper.) In this book we have a series of thirteen stories of foreign-born people who have found homes in our American cities and to whom the church has reached out a helping hand. This is one of the publications recommended for use during our Home Mission study period.

3. UNITED WE GROW. *By Thelma D. Diener.* 128 pages. 50c (paper). This study course for young people is designed to make clear the fact that the people of America stem from many races and many lands, and that we should be tolerant of different races and groups and work together with them to make this a Christian country.

4. FOR ALL OF LIFE. *By William H. and Charlotte V. Wiser.* 169 pages. $1.50 (60c paper). The writers of this mission study book are

missionaries to India and have done much in helping village pastors and teachers and their wives to carry their Christian ministry to the whole life of village folk. Though written from an Indian background the book will be found a valuable aid in our own mission study groups. The ideal goal for Christian missions, as viewed by the authors, is all of life and all the world for Christ.

5. The Trumpet of a Prophecy. *By Richard Terrill Baker.* 162 pages. $1.00 (60c paper). The author, assistant secretary of the editorial department of the Methodist Board of Missions and Church Extension, writes in story form of the promise of a new economy, a new agriculture, public health and a new learning. Christians should work together for the realization of these ideals.

6. Fun and Festival Among America's People. *By Katherine Ferris Rohrbough.* 45 pages. 25c (paper). The purpose of this pamphlet is to aid in understanding the part we can all play in weaving an American culture fabric by the use of contributions in games, foods and songs from every racial group.

7. Brazilian Gold. *By Elliot Field.* 31 pages. 25c (paper). This is a one-act play, presenting life in Western Brazil, and giving glimpses of the results of a Christian good neighbor policy at work. D. W. R.

The Valley of Virginia in the American Revolution. *By Freeman H. Hart.* The University of North Carolina Press, Chapel Hill, N. C. 223 pages. $3.50. Here is a book of interest to Presbyterians generally and of special interest to those of them who have stemmed from this great home of Presbyterianism in western and northern Virginia, for included in its pages are names of many Presbyterian families and churches that have helped to make that sturdy section what it is today. The author is a son of the Valley and was for years Professor of History in Hampden-Sydney College—two excellent qualifications for producing this significant and interesting book. The ten chapter headings will give an idea of the treatment: On the Eve of the Revolution; A Haven for Religious Dissenters; Valley Politics; "The Long Knives" versus "The Cornstalk"; The Valley and the Appeal to Arms; Opposition to the War; Post-War Economic Troubles; Religious Liberty; The End of An Era; A New National Government. An excellent bibliography and a comprehensive index complete the volume. J. G. McA.

IV. PRACTICAL THEOLOGY

ON BEING A REAL PERSON. *By Harry Emerson Fosdick.* Harper and Brothers, New York. 295 pages. $2.50. Only *a real person* could have written this book in which the author "tried to set down what I have seen going on inside real people." Dr. Fosdick knows so much about people's "insides"—about the bad side of goodness and the good side of badness—that I feel much as did the mother who wrote the high school physiology teacher, "I don't want my Mary to learn no more about her insides."

But if the minister in this distracted world full of distraught people knows what he is about, he will bite into this material, for it reveals what makes up an integrated personality, a real person. A real person shoulders responsibility for himself, accepts himself, conquers egocentricity, rises superior to fear and depression, utilizes all the emotional drives and impulses for worthy ends, appropriates power and knows how to use faith for practical ends. In that sentence there is the outline of the book.

Life's central demand, according to the Riverside Church's popular and brilliant minister, is this: Be a real person! We have nothing to do with our heredity and often little to do with our environment, but we have everything to do with a third factor: our response. This is a favorite theme with Fosdick and a good one: Man has a "capacity not simply to submit to what life does to him but to handle it, reshape it, transform it, even rise above it and win a victory in the face of it." This is shouldering responsibility for ourselves (p. 18). However, the author sees that one may take too much responsibility, shouldering the burdens of the world, worrying about everybody's business "and so becomes a meddlesome, over-strained, distracted person." One of the practical uses of faith is seeing that "the larger load has under it Shoulders" that are stronger than ours "and behind it a Mind" wiser than ours (p. 251).

Fosdick is always fresh and vital. Ministers and laymen alike will find his discussion of courage as being made up of unselfishness and faith (pp. 126ff); of our consciences, which insist that we do right, but which do not tell us what is right (p. 134); and of the way modern psychiatric knowledge confirms belief in sudden conversion and its validity (pp. 231-232),—helpful and stimulating. An excellent example of how Fosdick's approach differs from that of most of us is found in his discussion of faith. How do you get faith? It is not something one *gets* but something one *has!* Man has a surplus of faith! And New York's distinguished preacher goes on to illustrate.

Those whose answer to every question is steeped in theological terms will not be satisfied when the author states the effects of a positive faith in psychological terms only—"how it awakens listless minds, expels negative moods, releases dormant energy, breaks through the isolating walls of lonely selves, and creates in insecure souls a basis for steadiness and poise"—but it is certain that this book will be a guide for many unintegrated persons, and the basis for many a sermon. A. C. M.

A Preacher Looks at War. *By Daniel A. Poling.* The Macmillan Company, New York. xvi, 101 pages. $1.25. After a short development of his thesis, in which he manifests pride that he was never a pacifist, Dr. Poling turns to the post-war world. Then he reprints eighteen editorials from the *Christian Herald* which reveal interesting developments. He has a special qualification for speaking on this subject: The book is dedicated to his son, Clark, a chaplain reported missing in the North Atlantic in February of this year. People of all points of view will find something to like about the book—and something to dislike. "Is this a holy war? No. War is not holy. . . . But there are holy causes. Freedom is holy. . . ." "Let the Church have no blessing for war, but shame upon us as churchmen if we have no blessing for our sons . . . and for our governments who . . . defend . . . our holy things." "Let us not spend too much time repenting. . . . True repentance involves accepting forgiveness and doing then 'works meet for repentance.'" "To affirm that this war is God's work . . . is just another alibi. . . . Man makes war . . . not God." America must answer, he says, not by an escape from responsibility but by an acceptance of more. This book is a rather accurate illustration and description of the practical, or, shall we say, realistic, philosophy which prevails. You will be interested in it, and, I think, will like it. It is a true mirror of our actions.

A. N. B.

Towards An Abiding Peace. *By R. M. MacIver.* The Macmillan Company, New York. 195 pages. $2.50. There is no problem, perhaps, about which ministers should be more concerned at the present time than the part the Church can play in building a just and durable peace. Every minister, we feel, should be acquainted with the message of the Delaware Conference and with the excellent material being issued by the Commission on a Just and Durable Peace. This is one of the best book to supplement, elucidate and enforce the guiding principles adopted by this organization and approved by various religious bodies. Dr. MacIver, a native Scotchman, and now Professor of Political Philosophy and Sociology in Columbia University, believes that war as an institution can be abolished. He argues simply and yet persuasively for a peace based on good will rather than hate and revenge and for an international organization that will leave no place for war. Some of Professor MacIver's suggestions may seem utopian but the most of them will appeal to all reasonable men who are also men of good will. Ministers will find the book profitable reading, reading which will help them greatly in their thinking and also in their preaching. It is a book which they should circulate as widely as possible among the members of their congregations, especially those who think that there is nothing that we can do to render future wars more unlikely and those who think that the best guarantee against future wars in a harsh, vindictive peace.

E. T. T.

FOUR FREEDOMS AND GOD. *By Edwin McNeill Poteat.* Harper & Brothers, New York. 153 pages. $1.50. Here is a timely book. It throws the Four Freedoms of President Roosevelt's famous address of January 6, 1942, into bold relief. After reading this book one will speak of these objectives more reverently. The author shows the impossibility of achieving them on a purely political basis. He warns of the danger of permitting them to become a mere slogan. Any minister can use this book as the basis of four illuminating and challenging sermons. Dr. Poteat is a brilliant young writer. His clear diagnoses, his simple, basic philosophy, his gripping terminology and his brevity make this a most welcome volume. J. B. B.

WE WHO ARE AMERICA. *By Kenneth Dexter Miller.* Friendship Press, New York. $1.50. *We Who Are America* is an examination of the recent contribution made to our national life by numerous minority groups with a view to creating a more tolerant attitude towards them. The author has labored for many years among immigrants and is well acquainted with conditions among Indians, Negroes and other minority groups. He contends that the Church, generally, is not adapting itself to meet the needs of these people and pleads for a re-examination of our methods of church work so as to serve effectively all groups and races. Dr. Miller feels that many of these people are drifting away from their former church connections, which were largely Catholic, and that they present a real challenge to the Protestant Church. The book should be of particular concern to all who are interested in bettering the condition of the underprivileged, the immigrant and other minority groups. C. L. L.

FREEDOM OF THE SOUL. *By Dwight J. Bradley.* Fleming H. Revell Company, New York. 124 pages. $1.50. The author of this brief and stimulating book is Director of the Council for Social Action of the Congregational Christian Churches. He discusses the kind of world we want after the war and the essential part which spiritual values will play in attaining this goal. Mass production and mass education are the two chief external factors that have made world conditions what they are. There is at present a conflict deeper than the World War. It is the struggle between those who are fascists at heart (all who are reactionary in matters of politics, economics and race relations) and those who have the spirit of "inner democracy" and "authentic individualism" (all who are truly interested in better conditions for all mankind). The Church has a magnificent opportunity in these days if it will cooperate with secular movements for world betterment. D. H. O., JR.

IF THEY DON'T COME BACK. *By H. Adye Prichard, M. A. (Oxon), D. D.* The Macmillan Company, New York. 77 pages. $1.25. The substance of these pages was written to a friend whose favorite daughter died in Libya in July, 1942, while on active service in one of the Woman's

Auxiliaries of the British Forces. Like countless thousands of other parents in our war-torn world, the father sought comfort, assurance and peace. He wrote to his minister-friend. The author's reply must have helped the bereaved parent. It may be a little too deep for the average person, but a minister will be helped by its approach to the eternally absorbing problem of immortality. The letter is incorporated in the first chapter. The next deals with the Evidences of Immortality. The third, The Hereafter. The fourth, Telepathy—Space—Time. This chapter will help the minister to throw light on the mystery of life after death for the bereaved from a different point of view. Then chapter five, What Is the Resurrection? The last, Some Further Questions, deals briefly with some questions which are asked today by those whose loved ones have died in the war. We need all the light we can get today to try and give satisfying answers to those who sorrow for the loss of loved ones. The book is stimulating and timely.

S. J. L. C.

LETTERS TO "BILL" ON FAITH AND PRAYER. *By John Gardner.* Fleming H. Revell Company, New York. 91 pages. $1.00. This little volume consists of sixteen letters written by an older man to a young friend in military service. The letters deal with five different subjects: brotherhood, faith, prayer, service, and the certainty of eternal life. Ministers and parents who try to keep up a steady correspondence with men and women in service will find these letters suggestive, although they lack warmth of intimacy and human interest.

J. B. B.

THE FAITH OF OUR CHILDREN. *By Mary Alice Jones.* Abingdon-Cokesbury Press, New York-Nashville. 175 pages. $1.25. The director of children's work of the International Council of Religious Education has written a good book. To say that readers will not agree with certain ideas presented becomes commonplace in these pages. But books are not written to be agreed with! This book will be of great usefulness in the hands of parents and ministers who want to do the right thing by the children in their charge. Miss Jones suggests that adults must re-examine their own faith—"a great deal of distress is caused many children . . . not because they have misunderstood what has been said about God, but because they have understood and the adult statement rested on an unsound theology." She has a fine chapter on The Neglected Children, for whom, she says, members of churches do not feel responsible. "They do not come to our church. We do not want them. That is the real truth of the matter." Then, in the splendid concluding chapter on worship, she points this truth which many who are cluttered with the transmission of dry forms ought to face: "It should always be remembered . . . that to teach a child a prayer or a hymn or a litany or to introduce him to a symbol or a sacrament before there is in his own experience a real basis for appreciating its meaning may easily hinder rather than help." This reviewer earnestly wishes

that churches and families within our bounds would give this greatly needed book the attention which it deserves; and then build an adequate program for the Christian nurture of children. A. N. B.

ANOTHER YEAR'S TALK TO CHILDREN. *By Edgar P. Dickie.* Fleming H. Revell Company, New York. $1.50. This book, consisting of fifty-two stories, talks and addresses for children, is by the author of *One Year's Talks to Children.* Dr. Dickie is professor of Divinity, St. Mary's College, The University of St. Andrews, and is a master of the art of story telling. These talks present their message in a fresh and interesting way without preaching or talking down to the reader. The book should prove helpful to ministers, Sunday school workers and parents, or for children themselves to read. C. L. L.

CHILDREN NEED ADULTS. *By Ruth Davis Perry.* Harper and Brothers, New York. 136 pages. $1.50. The special contribution of this book lies in the author's ability to put into simple, non-technical language the results of wide research and experience. It deals exclusively with the pre-school child, portraying very effectively the role of parents as sympathtic guides to the ever expanding freedoms of the child. Religion is given its place among the significant, formative experiences which will afford the child security and stability. Next perhaps to its simplicity the book's outstanding feature is its extensive use of well selected illustrative material culled from the rich background of the writer, who is the director of the nursery school and kindergarten of the Riverside Church of New York City. E. F. H.

CHRIST FOR AMERICA. *By Horace F. Dean.* Fleming H. Revell Compeny, New York. 80 pages. $1.00. Dr. Dean makes a plea for a nation-wide campaign for union evangelistic meetings in our cities. The book was written with a twofold purpose: To stimulate evangelistic effort and to present a workable plan for modern mass evangelism. The chapter titles give an intimation of the contents of the book: 1. Mass Evangelism, by Evangelist Hyman Appelman; 2. How Prayer Brings Revival, by George T. B. Davis; 3. Comprehensive Plan for City-wide and Other United Evangelistic Meetings, by Horace F. Dean; 4. The Progressive Steps in a City-wide Evangelistic Campaign; 5. The "Christ for Philadelphia" Campaign. This book is well worth-while. It contains many practical and helpful suggestions. The people of America need Christ. The Church must be stirred to reach the masses. J. L. F.

PREACHING THE WORD OF GOD. *By Morgan Phelps Noyes.* Charles Scribner's Sons, New York. 219 pages. $2.00. This volume, by the pastor of the Central Presbyterian Church of Montclair, N. J., contains the sixty-sixth series of Lyman Beecher Lectures on Preaching in Yale University and measures up to the high standard expected. Taking as his cue the

words of Ezekiel 13:2, "Say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord," the writer carries his theme through six lectures on The Word and the Preacher, The Word and the Church, The Word and the World, The Word of God for Every Man, The Word and the Pastor and The Word and Worship, and emphasizes the importance of the Word of God as the only real authority for the preacher. It must be difficult to say anything new on the subject of preaching but Dr. Noyes writes in interesting style and from the viewpoint and out of the experience of a successful preacher of our own times and his lectures are rich in thought and in literary references. The chapter on The Word and Worship is particularly helpful, for the author speaks with authority on this subject, of which he has made a special study, having compiled and edited a volume of *Prayers for Services*. These lectures are stimulating from a homiletical standpoint and strengthen the preacher's confidence in the value of his work. Dr. Noyes is an enlightening interpreter of our "high calling." J. A. MacL.

Christ and This Crisis. *By S. M. Shoemaker.* Fleming H. Revell Company, New York. 151 pages. $1.50. Here is another volume of sermons by the author of *The Conversion of the Church*. Dr. Shoemaker has selected fourteen of his recent Sunday discourses and combined them into a timely book. Some of the titles are: What Are We Fighting For?, When Foundations Crumble, The Love and Judgment of God, God and the War, Are You Ready for Your Next Step? The general method of outline and development is illustrated in the one entitled The Christian Way. In this sermon the following points are made: There is a Christian way to say a costly good-bye to people whom we love; to meet trouble; to challenge another person morally; to fail; to make decisions; to pray; and to relax. Finally there is a Christian way to meet the war situation. Ministers, and laymen as well, will find these sermons suggestive. J. B. B.

Great Nights of the Bible. *By Clarence E. Macartney.* Abingdon-Cokesbury Press, New York-Nashville. 224 pages. $1.50. Here is another volume of sermons by the popular pastor of the First Presbyterian Church, Pittsburgh. "In these sixteen sermons," says the author, "I have taken up what I believe to be the great outstanding nights of the Bible. . . . Here we shall meet men who by night found God and Eternal Life. Here we shall meet men who came to Christ by night, and men who fell away from Him by night. Here we shall view the wreck and ruin of souls who sinned and lost their kingdoms in the night; and here, too, we shall listen to the stirring music of souls who, through prayer and faith in God, came off conquerors and more than conquerors in the night." This excerpt from the author's foreword, while indicating the content, also indicates something of the style of the sermons,—clear, smooth, balanced, picturesque. The sermons are helpful and interesting. J. B. C., Jr.

LIVING ECHOES. *Edited by Ferguson Wood.* John Knox Press, Richmond, Va. 112 pages. $1.00. In this volume the editor has collected twelve sermons by twelve representativs preachere now serving Presbyterian churches in the Synod of Georgia. In addition, a brief biographical sketch of each preacher is included with his sermon. We have here not twelve good sermons by an outstanding preacher but one outstanding sermon by each of twelve good preachers. Aside from the inspiration which sermons like this provide, the volume makes possible an interesting study in homiletics, presenting as it does a cross section of the style and content of Southern Presbyterian preaching. J. B. C., JR.

TRUTHS MEN LIVE BY. *By George Mecklenburg.* The Fleming H. Revell Company, New York. 157 pages. $1.50. Dr. Mecklenburg is pastor of the Wesley Church, Minneapolis. As one who is meeting, every day, the problems which people are facing, he sets forth in this book, in popular style and language, the basic truths of our Christian faith. The twenty-three sermons in the book are grouped in four parts: 1. "A victorious proclamation of the eternity of God and the capacity of men for salvation, freedom and democracy." 2. A challenge to follow Jesus Christ. 3. The part the Church must play in times like these in releasing men from bondage and sin through Jesus Christ. 4. The ever widening horizons of redeemed and regenerated men who live victoriously for Christ. The sermons are brief, pointed and timely. J. L. F.

THE HEALING OF THE WATERS. *By Amos N. Wilder.* Harper and Brothers, New York. 89 pages. $1.75. Here is a little volume of poems that every reader of this REVIEW ought to own and use. The author, who is Professor of New Testament Interpretation in Andover-Newton, is much more than a clever rhymster. He is a poet in the best sense of that word,—and a poet ought to be welcomed and heeded when in the rare intervals he appears. Christian leaders ought to know a man of this sort. He speaks to our day and he does it with enchanting beauty. He sees this present world but he sees (at a cost) a better world. He is a traveler, a student, a believer, and all these are in his poems, a world of books and a world of men. There is no need for Polyannas, but here is a book of hopefulness which may be quoted in many a sermon and in many an address. D. P. M.

HAMMER AND SPARKS. *By William Franklin Anderson.* Fleming H. Revell Company, New York. 234 pages. $2.50. Of the many books of devotional reading which have appeared in recent years this is one of the most original and one of the most inspiring. Roy L. Smith, editor of the Christian Advocate, says, "There is a bristling sermon on every page." James R. Joy says that it contains "vitamins for people, preachers, and public speakers." Both estimates are correct. The author is a retired

Bishop in the Methodist Episcopal Church, formerly Professor of the History of Religion in Carleton College. Each studuy contains a choice bit of Scripture (the anvil) and a bit of poetry (the spark which has been struck from the anvil) followed by Bishop Anderson's suggestive comment or explanation. Preachers who purchase this volume will find their money well spent. E. T. T.

THE BROAD HORIZON. *By Patience Strong.* E. P. Dutton and Company, Inc., New York. 64 pages. 50 cents. This little book consists of a series of quiet thoughts, based on a beautiful and helpful philosophy of living and tending to broaden one's horizon and to increase one's own spiritual resources. The fact that this is Miss Strong's eighth book would indicate that she has found a wide circle of appreciative readers. E. T. T.

UNION SEMINARY REVIEW

Vol. LV. FEBRUARY, 1944. No. 2

THE CONSCIOUSNESS OF CHRIST

By Robert E. Speer, D. D., LL. D.,

Lakeville, Connecticut

The dominant theological interests at present are obviously in the field of theology proper, as to the doctrine of God, and in the field of anthropology, as to the nature of man. In each field the present trend of thought represents a wholesome reaction. In the field of theology proper, as to the doctrine of God, the present emphasis, by no means wholly due to Barthianism, is on the divine transcendence, the supernature and "otherness" of God; over against the immanentalism or semi-pantheism that lost God in nature and forfeited the conception of God's fatherly personality which was the revelation of Jesus Christ. In the field of anthropology, as to the nature of man, our present thought has turned from the optimism and idealization of classical and modern humanism, with its false confidence and hopes, to a view of man and his nature which instead of placing him a little lower than the angels puts him lower than the better brutes. Each of these reactions has swung too far, but each has been a wholesome corrective of the contrary extreme. This is the way of man's thought. Human nature, said Martin Luther, is like a drunken man riding horseback. You prop him up on one side and he topples over on the other.

Our only salvation from these extremes is to be found in a different field of thought, in which the real issue of our time and of

every time is to be found, namely, the field of Christology. What we think about God on the one hand and about man on the other hand will be determined by what we think about Christ. As the Son of God He revealed God to man. As the Son of Man He revealed man to himself. The issues of theology as to the nature of God and of anthropology as to the nature of man depend absolutely on our doctrine of the Person of Christ.

Today, as at the beginning and throughout the centuries, the fundamental question is our Lord's question to Peter, "Who say ye that I am?" and to the Jews, "What think ye of Christ?" The contemporary attitude of mind which regards the Christological issue as unimportant, which declares that it does not matter what men think as to the doctrine of the deity of Christ if only they lead clean and friendly lives, or which, going further, conceives Jesus only as a good man, perhaps the best man who ever lived, but a man only, is settling, whether it realizes it or not, the two great issues of the meaning of God and the meaning of man, his nature and destiny. The Christian conception of man and the Christian conception of God both depend upon the Christian conception of Jesus Christ, that is, the New Testament conception, the historic faith of the Christian Church, Eastern, Western, Roman, Reformed.

One of the most popular of modern fiction writers, Dorothy Sayers, who is also as serious and thoughtful as she is popular, has recently described the modern issue in just these terms:

> "That there is a great split today in Christendom, nobody would deny: but the line of cleavage does not run between Catholic and Protestant or between Conformist and Nonconformist. It runs, as it ran sixteen centuries ago, between Arius and Athanasius—between those who believe that salvation is of God and those who believe that salvation is of man. Those who uphold 'Christian principles' but assert at the same time that Christ was not God, are asserting (however much they may deny it) that in the last resort their faith and ethics rely only on a human sanction. The indiscriminate use of the word 'Christian' for those who follow Christ as a Marxian follows Marx and for those who believe that Jesus was incarnate God, 'consubstantial with the Father,' is responsible more than anything else for the popular impression that there is no agreement among the churches. It is not an easy thing to force the issue, since many of

> the Arians occupy Protestant pulpits; but the matter is as vital now as in the days of Constantine or of Christ. Vague talk about 'divine inspiration,' 'religious genius' or 'unique like-mindedness with God' only bridges the gulf with a frail crust of words that will not stand up to the slightest pressure. If anybody thinks that Christian dogma leaves people cold, let him assert in unequivocal language that Jesus is very God, and the flood of angry correspondence swamping his letter-box will promptly undeceive him. But this is not a quarrel between the churches: it is a quarrel between Christianity and Humanism." (*International Review of Missions,* Jan., 1942, p. 115.)

Now our evangelical conviction of the deity of our Lord does not rest on a single foundation, though one or another of the arguments in support of this conviction may make special appeal to each individual Christian believer. (1) To some the most satisfactory and conclusive evidence is found in what Horace Bushnell called *The Character of Jesus Forbidding His Possible Classification with Men.* Jesus was such a man that He must have been more than man. (2) To others the teaching of Jesus marks Him off in a sense beyond the meaning of Nicodemus in his words, "a Teacher come from God." To us as to the Temple police it is clear that "No man ever spake like this Man." The only explanation of His words is found in the validity of His own claim that He was in God and God was in Him: "The words that I say unto you I speak not from Myself, but the Father abiding in Me doeth His works" (John xiv, 10). (3) To others the consideration of greatest weight is the cosmic significance of Christ. This was one of the conceptions that made strongest appeal to Paul and on which he delighted to dwell. Christ, said he, "is the image of the invisible God, the first born of all creation, for in Him were all things created and He is before all things and in Him all things consist" (Col. 1:15-17, cf. Rom. 8:19-23; 1 Cor. 15:24-28; Heb. 1:2). And John begins his Gospel with the same great conception: "All things were made through Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men" (John 1:3, 4). And this thought is the conclusion of Professor A. A. Bowman's *A Sacramental Universe*: "In my own view the doctrine of the incarnation of God in the man Jesus is the one possible solution for the tragedy of a world that

has lost itself." (4) To still others it is the influence of Jesus that sets Him off in a category exclusive and unique—His influence in history and human life and His influence on the mind and heart and will and character of the individual. It is this influence, in its former character, which is described in Storrs' *The Divine Origin of Christianity Attested by its Historic Results* and in Brace's *Gesta Christi,* and which in its latter character every man may test in his own experience. If there is one indisputable and objective fact in human history it is that Jesus Christ stands at the center of it. He is its clue. It is intelligible, whether in the past or today, only as understood as a colossal struggle between the influence of Christ and the forces, human and demonic, which war against it. (5) To still others this consideration of the influence of Jesus takes the form of believing wonder at His mighty works, the signs, as John called them, of His deity (John 20:30, 31). The modern mind as a rule, however, if it believes, comes to the miracles of the Gospels through faith in Christ rather than to Christ through faith in the miracles. Each approach is a valid one in the case of all the miracles, and especially of the supreme miracle of the Resurrection. It was on this rock that Paul's assertion of the deity of Christ rested (Rom 1:4), and ours too may well rest here, for if Christ be not risen, as Paul boldly said, our faith in Christ is vain (1 Cor. 15:14), and for that matter not our faith in Christ only but also our faith in history and in life itself. For the miracle of Christ's real bodily Resurrection is by figure attested in the miracle of redemption of human personality before our eyes today. We may see for ourselves the power by which God raised Jesus Christ from the dead demonstrated in the sheer re-creation of character which only the supernaturalism of Jesus could effect.

But now in addition to all these valid and adequate grounds for belief in the deity of Christ there is another which becomes more and more significant the more one reflects upon it,—namely, the self-consciousness of Jesus.

In studying the self-consciousness of Jesus one does not hesitate to make use confidently of the records of all four Gospels as we have them, regardless of the views of the Higher Criticism which are determined by naturalistic presuppositions. Dr. Joseph

Klausner, of the Hebrew University in Jerusalem, in his latest book, *From Jesus to Paul,* says rightly, "If we had ancient sources like those in the Gospels for the history of Alexander the Great or Julius Caesar, for example, we should not cast doubt upon them whatsoever." Dr. Klausner proceeds, however, to cast doubt on all that is supernatural. We have perfect right to refuse to do so and to reject the views of those who accept the statements of the Gospels when they accord with their preconceptions and assumptions but who modify or discard them when they do not. We will be just simple enough to accept the representations and reports of the Gospels as they stand. We do not need Harnack's authority for this but we are glad to have it. "Let the plain Bible-reader," said he in *Christianity and History,* "continue to read his Gospels as he has hitherto read them; for in the end the critic cannot read them otherwise. What the one regards as thus true gist and meaning, the other must acknowledge to be such."

I. Christ's Consciousness of His Messiahship

The issue is too often restricted to the question of the Messianic consciousness of Jesus. Did He believe Himself to be the promised Messiah? For all of us who trust the Fourth Gospel the question is definitely and finally answered in the conversation with the woman of Samaria by Jacob's Well. "The woman saith unto Him, I know that Messiah cometh (He that is called Christ), when He is come He will declare unto us all things. Jesus saith unto her, I that speak unto thee am He" (John 4:25, 26). But even apart from the witness of the Fourth Gospel the latest and severest criticism of the Synoptic Gospels finds in the supposed ultimate stratum of the Tradition not a Messianic imposition by the Evangelists but the basic Christology that "Jesus acted as He did act and said what He did say because He was consciously fulfilling a necessity imposed upon Him by God through the demands of the Old Testament. He died in Jerusalem, not because the Jews hounded Him hither and did Him to death, but because He was persuaded that, as Messiah, He must journey to Jerusalem in order to be rejected and to die" (*The Riddle of the New Testament,* Hoskyns and Davey, pp. 158-161). Either Jesus was con-

scious of being Messiah or we have no trustworthy record whatever of such a person as Jesus.

But the Messianic consciousness of Jesus, important as it is, is not that aspect of His consciousness that makes deepest impression on us either as evidence of His uniqueness as a Divine Person or as supplying standard and ideal for our own lives.

II. Christ's Consciousness of His Universal Mission

A still more significant element in His consciousness for us is His sense of a universal mission reaching beyond His Messianic relation to the Jews. "He was," as Ullmann says, "the realization of the idea of humanity; and thus He was the first who, setting out from His own people, was not confined in His working within its limits. He embraced the whole human race in the circle of His love, and for it He sought to live and dared to die" (*The Sinlessness of Jesus,* p. 69). There are only two contrary, purely nationalistic notes in the record of Jesus' sayings. Both are in Matthew's Gospel. One is His charge to the Apostles on their first independent mission: "Go not into any way of the Gentiles and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). The other is Jesus' saying to the Syro-Phœnician woman, "I was not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). But these two notes are not inconsistent with the universality of His mission and His consciousness of it. His counsel to the Apostles referred simply to this preparatory errand and His testing word to the woman was followed by His full response to her appeal. With these exceptions His account of His purpose is supernational and universal. This was the note of His first sermon in His home synagogue of Nazareth: "Of a truth I say unto you, There were many widows in Israel in the days of Elijah and unto none of them was Elijah sent but only to Zarephath in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha, the prophet, and none of them was cleansed but only Naaman the Syrian. And they were all filled with wrath in the synagogue" as they heard this assertion of His super-Jewish outlook on the world of men (Luke 4:25-28). This was His habitual view. He had come to call not Jews

but sinners to repentance (Matt. 9:13); to give His life a ransom not for one race but for many (Matt. 20:28). He came to save the world which was the object of God's love (John 12:47; 3:16). He was the light of the world (John 9:5). He meant to draw all men to Himself (John 12:32). He had other sheep not of the Jewish fold whom He must bring (John 10:16). His last instructions to His disciples comprehended all the world (Mark 16:15), all the nations (Matt. 28:19); the uttermost parts of the earth (Acts 1:8); every creature (Mark 16:15). The argument for the unauthenticity of Jesus' last command is unconvincing.

Here is an extraordinary thing, that out of the most centripetal race in history, from the environment of a small Syrian village, there should have come one whose view and purpose embraced the whole of humanity. Dr. Joseph Klausner in his notable book on *Jesus of Nazareth* sees in this attitude of Jesus a position so novel and so radically impossible for the Jews that there could be and can be now no concord between His view and Judaism. "Jesus," says he, "was the antithesis of Judaism. He ranged above the teaching of ceremonial laws in His ethical teaching, and from this high ethical standpoint the material and political ideals of the Jews lose their importance; mankind as a whole and not the nation is the central point in religious thought and in 'the world to come.' Jesus' teaching becomes thus the contrary not alone of Pharisaic Judaism but also of Scriptural Judaism: it is therefore the negation or Judaism" (*Op. cit.*, p. 95).

Every candid approach to the problem of Jesus meets this amazing fact. "Consider," says Bushnell, "the reach of this undertaking, which, if He was only a man, shows Him to have been the most extravagant, even the wildest of all human enthusiasts. Contrary to every religious prejudice of His time and nation, to all His training, education and surroundings, He starts what He calls the Kingdom of God, His purpose including a new moral creation of the race—not Jews alone but the whole human race. Upon this single fact Reinhard erects an argument for His extra-human character." In his argument Reinhard reviews all the great lawgivers, kings, statesmen, heroes, philosophers, founders of states and defenders of nations, all the teachers of morals and the prophet founders of religions and

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> "discovers as a fact that no such thought as this, or nearly proximate to this, had ever before been taken up by any character in history; showing also how it has happened to every other great character, however liberalized by culture, to be limited in some way to the interest of his own people or empire, and set in opposition or antagonism, more or less decidedly, to the rest of the world. But to Jesus alone, the simple Galilæan carpenter, it happens otherwise; that never having seen a map of the world in His whole life, or heard the names of half the nations on it, He undertakes, coming out of His shop, a scheme as much vaster and more difficult than that of Alexander as it proposes more; and what is more divinely benevolent: This thought of a universal kingdom cemented in God . . . the rustic tradesman of Galilee propounds even this for His errand, and that in a way of assurance as simple and quiet as if the immense reach of His plan were, in fact, a matter to Him of no consideration." (Bushnell, *The Character of Jesus*, pp. 35 f.)

Dr. B. B. Warfield used to tell his classes in theology that the supreme evidence in the Gospels for the deity of Christ was found in the scope and authority of the Great Commission as recorded in the last chapter of Matthew: "All power has been given to Me. Go and make disciples of all nations, teaching them to observe what I have commanded you and I am with you to the end of the world." No man ever spoke with such a consciousness of world mission and unique authority.

III. Christ's Consciousness of His Unique Relation to God

We note, thirdly, Jesus' consciousness of an unique relation to God. Harnack recognizes this:

> "Jesus is convinced that He knows God in a way in which no one ever knew Him before, and He knows that it is His vocation to communicate this knowledge of God to others by word and by deed, and with it the knowledge that men are God's children. In this consciousness He knows Himself to be the Son called and instituted of God to be the Son of God, and hence He can say: 'My God and my Father,' and into this invocation He puts something which belongs to no one but Himself." (*What is Christianity?*, p. 138.)

This is the ground of Dr. Klausner's radical disapproval. He objects to what he regards as Jesus' excessive emphasis on the

Fatherhood of God and His exaggerated sense of nearness to God. (*Jesus of Nazareth,* pp. 377-380). Jesus certainly did claim an absolutely singular relation to God as His Father. He proclaimed God's universal Fatherhood and He taught His disciples to address and to regard God as their Father (Luke 11:2; John 20:17). But He did not join them in saying "our Father." God was the Father of all but He was Jesus' Father in a sense absolute and unique. He declares that He came from the Father (John 8:42), sent by Him with the Father's absolute power (John 8:29), the Son sustaining such relations to the Father that to honor the Son is to honor the Father who sent Him (John 5:23), to love the Son is to love the Father and is the condition of the Father's love and indwelling (John 14:23); to believe on the Son is the doing by each man of the Father's work for him and the fulfilment of His life-purpose for him (John 6:29); so that the deeds of the Son are the Father's deeds (John 8:28), the words of the Son the Father's words (John 8:28; 12:49); that any one seeing the Son has seen the Father (John 14:9); and that knowing the Son is knowing the Father (John 14:7). It is difficult to see how Jesus could have more clearly and exhaustively declared His sense of mission from God as His Father. Father and Son, the eternal God and Jesus of Nazareth, were repeatedly and explicitly asserted by Jesus to be allied in the bonds of a divine unity: "I and the Father. I am not alone" (John 8:16); "I and the Father are one" (John 10:30). The Jews of His day did not misunderstand Him. They construed correctly the meaning of His words and sought to kill Him because He "called God His own Father, making Himself equal with God" (John 5:17, 18). "We have a law," they told Pilate, "and by that law He ought to die, because He made Himself the Son of God" (John 19:7). "Thou, being a man," they said to Jesus, "makest Thyself God" (John 10:33).

But, it is often said, all these statements occur in the Fourth Gospel only and represent a later valuation of faith. But they do not occur in the Fourth Gospel only. The claim is as clearly set forth in the great Christological utterance reported both by Matthew and Luke: "All things have been delivered unto Me of my Father; and no one knoweth the Son save the Father;

neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal Him" (Matt. 11:25-30; Luke 10:21-24).

Unbelief does not deal fairly with these tremendous claims. For either Jesus said these things or He did not say them. If He did not say them, then we know nothing about Jesus, for the only evidence we have of Him is the evidence which reports these claims. If Jesus did say them, then either they are true or they are not true. If they are not true, then He was either a bad man or a mad man. And if this alternative is intellectually incredible and His claims are true, what standing-ground has unbelief?

And this unity with God is not the result of Christ's conscious thought of God. Just the reverse, the consciousness of His unity with God is the product of the fact. As Mulford wrote long ago in *The Republic of God*:

> "There is in the revelation of the Christ the manifestation of the consciousness of perfect unity with God. This consciousness is the witness to the reality. This unity with God is not simply the product of consciousness, but is the reality and has its evidence in the consciousness. The Christ manifests the consciousness of that unity with God before the world was and that unity was maintained without being broken in and through the world. There is the consciousness also of perfect unity with man." (*The Republic of God*, p. 104.)

The Son of God was also the Son of Man.

IV. Christ's Consciousness of His Own Sinlessness

A fourth unique and supernatural element in the consciousness of Jesus was His sinlessness.

1. No other sane man ever dared to make such a claim for himself as Jesus made: "Which of you convicteth me of Sin?" (John 8:46). "I do nothing of Myself, but as the Father taught me, I speak these things. And He that sent me is with me: He hath not left me alone; for I do always the things that are pleasing to Him" (John 8:28, 29). "I glorified Thee on the earth" (John

17:4). The world has accepted Him as the One flawless Life: as in Lanier's familiar lines:

> "But Thee, but Thee, O sovereign Seer of time,
> But Thee, O poets' Poet, Wisdom's Tongue,
> But Thee, O man's best Man, O love's best Love,
> O perfect life in perfect labor writ,
> O all men's Comrade, Servant, King or Priest,—
> What if or yet, what mote, what flaw, what lapse,
> What least defect or shadow of defect,
> What rumor, tattled by an enemy,
> Of inference leave, what lack of grace,
> Even in torture's grasp, or sleep's, or death's,
> Oh, what amiss may I forgive in Thee,
> Jesus, good Paragon, thou Crystal Christ?"

2. And the anomalous and unparalleled marvel was that Jesus maintained this piety without repentance. John Stuart Blackie wrote to Alexander Whyte, "If you have the writing of my epitaph I know what it will be. It will be this—'Here lies a man who had every virtue but a sense of sin.'" Human piety springs from perfect penitence. Holy men are men of the deepest and most constant repentance, combined with an overwhelming sense of personal unworthiness. Isaiah, the greatest of all the prophets before John the Baptist, saw the glory of the Lord in the Temple in the year that King Uzziah died, while the pillars rocked to and fro and the house was filled with smoke, and he cried out in agony, "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). Simon Peter saw on the shores of Gennesaret the Holy One of God, and he fell down at Jesus' knees, saying, "Depart from me: for I am a sinful man, O Lord" (Luke 5:8). Every vision of truth or of God is a vision of our own sinfulness. And he is the holy man who, repelled by his own sin, seeks with sole longing the beauty and the holiness of God. "Those who have lived nearest to God and have known most about Him and have been most visibly irradiated by the light of His countenance have been foremost to acknowledge that the burden of remaining imperfection in them was intolerable, and have repented in sackcloth and

ashes." And those who have served God with greatest power have gained the strength and passion for their service from the sense of their unholiness and infidelity, and their longing to atone in fervent and repentant love, and to ease conscience in the open confession of sins detested. So Paul, in Myer's poem:

"Also I ask,—but ever from the praying
Shrinks my soul backward, eager and afraid,—
'Point me the sum and shame of my betraying;
Show me, O Love, Thy wounds which I have made!

"'Yes, Thou forgivest, but with all forgiving
Canst not renew mine innocence again.
Make Thou, O Christ, a dying of my living;
Purge me from sin, but never from the pain.'

"So shall all speech of now and of tomorrow,
All He hath shown me or shall show me yet,
Spring from an infinite and tender sorrow,
Burst from a burning passion of regret.

"Standing afar, I summon you anigh Him;
Yet, to the multitudes I call and say,
'This is my King! I preach and I deny Him—
Christ whom I crucify anew today.'"

Even Strauss admits, "In all those natures which were only purified by struggles and violent disruptions (think only of a Paul, an Augustine, a Luther) the shadowy color of this remains forever, and something hard and severe and gloomy clings to them all their lives; but of this in Jesus no trace is found." For Jesus is not like the others. He admits no imperfections in Himself. He proclaims a perfect message, and identifies Himself with the message and with God, from whom He declares He has received it. He is never repentant, never asks pardon for His sins, prays only for the forgiveness of the sins of others, and yet His piety stays ever fresh and sweet and ingenuous. "Piety without one dash of repentance, one ingenuous confession of wrong, one tear, one look of contrition, one request to heaven for pardon—let any one of mankind try this kind of piety," says Bushnell, "and see how long it will be ere his righteousness will prove itself to be

the most impudent conceit! how long before his passions, sobered by no contrition, his pride, kept down by no repentance, will tempt him into absurdities that will turn his pretenses to mockery!" Jesus began with an impenitent, unrepentant piety, and though it was subjected to tests of indescribable severity, He kept it unsullied, unstained to the end. Each day of His life even deepens our admiration of Him, our confidence in His spotless and holy purity. Even though we might have questioned His wonderful assertion at the outset, we dare not at the close, but only say reverently, with the centurion, "Surely this was a righteous man."

3. But Jesus not only presumes to lead a sinless and unrepentant life, never to ask for forgiveness for any lapse, any transgression or omission of His own but only to ask "Father, forgive them," never "Father, forgive me," but He is conscious of His own right and power to forgive sin and sinners, and those who feel the weight of their sins accept His word for it that their sins are forgiven. Four men, in their earnest zeal for a friend's recovery, lower him on a bed through the roof of the house in which Jesus was, "and seeing their faith, He said, Man, thy sins are forgiven thee" (Luke 5:20-26). A poor sinful woman tenderly expressed her love by performing duties which His host of the Pharisees had neglected, and He met her love with the words, "Thy sins are forgiven" (Luke 7:48). Even His words from the cross, "Father, forgive them; for they know not what they do" (Luke 23:34), seem not so much a prayer as a declaration, on the part of Him who had power to forgive sins, of both His power and His willingness to forgive to the uttermost. The Jews at least fully understood the significance of these claims of Christ to be able to forgive sin. "Who is this that speaketh blasphemies?" they said. "Who can forgive sins, but God alone?" (Luke 5:21). "Who is this that even forgiveth sins?" (Luke 7:49).

One thing more needs to be added. He declared by clear implication that the love of men for God is proportionate to their sense of God's forgiveness (Luke 7:47); in other words, that love springs from repentance—deepest love from deepest repentance. Yet He Himself affirms that perfect love exists between Himself and the Father (John 14:31; 15:9, 10; 17:21, 23), that they

are indeed one (John 10:30), and this without His ever having felt for one moment the need of repentance or confessed any sin.

4. The character of Christ's sinless piety appears yet more remarkable when we remember that He made no progress in His spiritual life. There was *the life* in Him ever, and there was no room for progress, because He had reached the goal—was, indeed, Himself the goal (John 11:25). It is not so with men. Holy men are men of growth. Life without growth is death. We rise by repentance, stepping upon ourselves left behind. So far as life is true for us, it is perpetual advance upon and beyond ourselves.

> "I hold it truth, with him who sings
> To one clear harp in divers tones,
> That men may rise on stepping-stones
> Of their dead selves to higher things"—

and that that is the only way they do rise.

> "Heaven is not reached by a single bound,
> But we build the ladder by which we rise
> From the lowly earth to the vaulted skies,
> And we mount to its summit round by round.
>
> "We rise by the things that are under our feet,
> By what we have mastered of good and of gain,
> By the price deposed and the passion slain
> And the vanquished ills that we hourly meet."

On the other hand, Christ's life bore no scars. There were no memories of past failures or mistakes. He came to each of the choices and tests of life bearing no handicap from the past. It is not so with man. "Our duty," as Dr. Forrest wrote in *The Christ of History and Experience,"*

> "is violated not only by acts of sheer wrong doing, but also by leaving out of our life that which God meant to be there. It is in this latter aspect that the sense of sin overwhelms us with an infinite oppressiveness. The lie which we are tempted to tell is a definite thing; we are as it were brought face to face with it. Whether we yield or resist, we feel that we can in a manner estimate the character of the

fault. But the helpful service which we might have rendered but neglected belongs to the incalculable. We have no standard of measurement here, and are carried far into the unconscious backgrounds of our life. We have, for example, a certain piece of work to do and we do it, but can we ever say that we have done it fully? How many elements enter into its right performance! Even if we accomplish it to the best of our ability, is that ability all that it might have been? Have our habits in the past preserved and matured for us the best energies of body and mind, the finest perceptions of the soul?

> "'Our deeds still travel with us from afar
> And what we have been makes us what we are.'

"We know with absolute certainty that there have been times when moods of self-indulgence or evil temper have possessed us and that they have now become interwoven with an inextricable series of experiences. The wilfulness of yesterday may be repented of and that repentance may be the means of opening to us wonderful visions of God's law or love; but whatever it does for us it does not bring us just the strength that would have come from obedience to what God originally demanded of us. That demand of His we know to be the ultimate test of our duty, and no mystery attaching to the spiritual blessing that occasionally comes from revulsion from past misdoing can blind us to that fact. . . . Every act is thus the expression of a moral being which has been created by all former fidelities and failures. . . . My knowledge of spiritual needs has been colored by my past imperfect practice. To what extent it has been impaired it is impossible for me to estimate. This incapacity to realize the degree of our shortcoming is one of the heaviest burdens of the spiritual life. Nor is there any escape from it: it grows heavier with every advance in spirituality. . . . This kind of self-criticism has no place in Jesus. His life is woven in one piece. The dominant feeling that it leaves with us is that of wholeness, of unity. . . . He comes to each new duty untrammelled by any rebuking memories, and the problems of casuistry have no meaning for Him. In all the diversity of His relations with men He addresses each with the same unwavering note of authority. That He is able to do so implies at the very least that He is conscious He has never deflected at any point from the line prescribed, has taken each stage as it came and got out of it all that the Father meant Him to get, and so He confronts the present with an undimmed confidence. (*The Christ of History and Experience,* pp. 27-31.)

5. It is corroborative of Christ's consciousness of impeccability that His enemies bear witness to His innocence with never an

attempt to justify their hostility by accusations of His faults. Pilate after two examinations declared to the people that he found no political fault in Jesus, nothing that could be made ground of His condemnation (Luke 23:4, 14). At the end of the farcical trial, when he gave way before the threat to accuse him at Rome (John 19:12), he openly but vainly said, "I am innocent of the blood of this righteous man" (Matt. 27:24). Pilate's wife, troubled with dreams of the lowly sufferer, sent word to her husband even while sitting on the judgment-seat, saying, "Have thou nothing to do with that righteous man" (Matt. 27:19). The centurion who watched His death and cross was deeply impressed with the same truth. "Certainly," he declared, "this was a righteous man" (Luke 23:47). Note also the testimony of those who had been most closely associated with Him, especially Judas. "Long and most confidential intercourse," says Ullmann, "had given him the most intimate knowledge of his Master; hence if he could have found anything reproachable in His life he would without doubt have brought it forward in order to quiet his conscience in view of the consequences of his treachery, and to palliate his crime." And Judas would have seen anything reproachable. He had borne the bag; any pecuniary weakness—we shudder at the thought—would have been known to him. He made the practical traveling arrangements, acting as business agent. Any weakness in Jesus—and in precisely such circumstances do weaknesses reveal themselves—would have fallen under his eye; any selfishness, any raggedness of temper, any little half-pardonable hastiness or indiscretion of spirit. But Judas saw nothing which he could use as justification for his treachery, and so heavy did his dark deed hang upon his soul that he returned the money to the priests, crying, "I have sinned in that I betrayed innocent blood" (Matt. 27:4), and went out and hanged himself; his confession the first voice telling the chief traitors what would be with ever more thundering emphasis the verdict of humanity.

We must combine with these testimonies the opinion of the faithful Apostles who survived Him. Their first preaching asserted His stainlessness. "The Holy and Righteous One" they call Him in loyal and complete admiration (Acts 3:14); or "The Righteous One" (Acts 22:14; 1 Peter 3:18). Paul declared Him to be

the very incarnation of the divine and sinless and infinite life (1 Tim. 3:16). The writer of the Epistle to the Hebrews asserts that, though He understood and felt the full force of the motives which were presented to draw Him into sin (Heb. 4:15), He still remained entirely apart from it, unsullied by its stain, inwardly and wholly devoted to God and His purity (Heb. 7:26, 27). Peter, recalling His hatred of deceit, His guilelessness, His temptation to strong and insolent words, and His lamb-like silence, wrote, He "did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, threatened not" (1 Peter 2:21-25). He was "a lamb without blemish and without spot" (1 Peter 1:19). John never tired of speaking of Him as "the righteous," "Jesus Christ the righteous" (1 John 2:1; 3:7); and Paul sums up the general testimony succinctly in his declaration, "Him who came to no acquaintance with sin He made to be sin on our behalf" (2 Cor. 5:21). Thus spoke those who

> "Caught the gracious eye
> Of Him, the sinless Teacher, who came for us to die."

Even among the people so clear was the apprehension of His purity that the voice of slander was never raised against Him. "Francis of Assisi, Vincent de Paul, and many of the sweetest and purest saints of earth did not escape the pestilent breath of slander; yet though He lived in familiar intercourse with publicans and harlots, His worst enemies never dared to breathe suspicion on the spotless innocence of Christ." (Farrar, *The Witness of History to Christ,* p. 83.)

6. And yet the piety of Christ was not obtrusive. It was conscious but not, in our human speech, "self conscious." And it is of Him that we think, the pure and sinless, rather than of His purity and sinlessness. As Ullmann says, "In Jesus piety never obtrudes itself, yet everything that He did became in His hand an expression and sign of piety; hence, moreover, the whole manifestation of Jesus does not convey to us the idea of a character merely religious or possessing only the highest moral qualities, but rather of morality and religion in perfect combination: in a word, the idea of holiness."

In spite of His spotless holiness He was ever accessible and near. The testimony of need and want and love is given abundantly to the winsomeness of a life made winsome, made to command the confidence of all, by its absolute freedom from all taint, from all the corrosion which breaks the attraction of a soul and its capacity to help. The attractiveness of Jesus bears evidence to the loveliness of His life (Mark 10:13; Luke 8:44). "His holiness made Him an utter stranger in such a polluted world. His grace kept Him ever active in such a needy and afflicted world."

7. Now with all these claims by Himself for Himself and this consciousness of sinless purity, if we will not in simplicity lend confidence to them, we must declare Jesus either a fanatic or a hypocrite. In the former case He was self-deceived, with inferior moral discernment, and, though a sinner, was ignorant of the fact. But such a supposition is contradicted utterly by His character, by its perfect balance, by the testimony to His sinlessness and holiness of those who knew Him and followed Him. If we accept the other alternative, then we must believe that He was conscious of transgressing the divine law constantly and wretchedly, and yet expressly denied it. "But who is there," asks Ullmann, "that would be ready to undertake the defense of such a position, and to maintain that He, who in all the circumstances of His life acted from the purest conscientiousness and who at last died for the truth upon the cross, was after all nothing but an abject hypocrite? How could it be that He, of whom even the least susceptible must confess that there breathed around Him an atmosphere of purity and faith, should have fallen into an antagonism with Himself so deep and so deadly? Since, then, by abandoning ourselves to our own conjectures, we would only land in irreconcilable contradictions, let us yield our faith to the simple assurances of the most honest and intelligent witnesses of the truth. We came into the possession of many of the highest spiritual blessings only by a free act of confidence,—that is, by faith,—and only thus can we retain them. And surely He whose whole life rests upon the principle of the fullest trust in humanity deserves this trust from us. For it was only the assured conviction that human nature—kindred to God even when alienated from Him and involved in sin—was still capable of good that could move Him

to labor for the moral renovation of the race. It was His unfailing faith in the ultimate triumph of good in the world that gave Him strength to persevere unto the end, often amid circumstances in which bitter experiences seemed to foretell the ultimate failure of His gracious purposes. As no one, in pursuing schemes of philanthropy, ever encountered such fierce opposition as He did, so no one ever had better reason to despise mankind. And yet He preserved even to His dying breath a faith in the indestructible element of divinity in humanity, as no one had ever done before. Even upon the cross to which men had nailed Him He did not despair of man, and His dying prayer bore a wondrous testimony to this undying faith. In that same spirit of confidence with which He came to seek us must we seek Him. If He, the High and Holy One, never lost sight of the godlike that yet remains in human nature, surely it becomes men, who are by Him restored to God, to recognize and hail with joy the divinity which was manifested in His most glorious life; nor will they indeed fail to do this so long as there exists within them any, even the faintest, susceptibility to what is holy." (*The Sinlessness of Jesus,* pp. 106, 107).

One may safely rest the Christian view of the unique consciousness of Jesus and His divine nature on this rock. As Marcus Dods wrote: "To escape from the supernatural by denying the sinlessness of Jesus is a sorry shift. This is the crowning or real miracle which lends credibility to all others: a miracle unique and separating Him from all other men: a miracle which convinces us that at this point, at all events, He had transcended all human experience and passed into a region beyond human calculation. Is a miracle in the spiritual world less or is it greater than a miracle in the physical? Which is the more divine, the turning water into wine or the perfection of character that is impervious to sinful thought or desire? The one thing is as unexampled as the other, as truly beyond experience. It is the personality of Christ that enables some to dispense with the miracles He wrought; yes, but it is His personality also which makes them credible." (Dods, *The Bible,* p. 244.) He wrought miracles because He was the great Miracle.

It was this conscious sinlessness of Jesus that made Him in

the faith of the Primitive Church the bearer of the sin of the world. Isaiah had foreseen this: "By the knowledge of Himself shall my righteous Servant justify many and He shall bear their iniquities" (Isa. 53:11). Was Jesus conscious both of His sinlessness and of this as qualifying Him to bear the sins of men? He surely was. It was this consciousness that explains His strange reaction to the visit of the Greeks (John 12:20-36) and that alone interprets Gethsemane. And there was no shadow of doubt in the matter in the mind of the Apostles. "Him who knew no sin God made to be sin on our behalf that we might become the righteousness of God in Him" (2 Cor. 5:21). "Behold, the Lamb of God that taketh away the sin of the world" (John 1:29). "Christ, once offered to bear the sins of many" (Heb. 9:28). "He did no sin, neither was guile found in His mouth. Who His own self bare our sins in His body upon the tree, by whose stripes ye were healed" (1 Peter 2:22-24).

V. The Integrity, Unity and Confidence of Christ's Self-Consciousness

In the fifth place, note the integrity, unity and confidence of Jesus' self-consciousness.

1. He advances the most amazing claims, such as no mere man, unless a mad man, could conceive, and yet He bears these claims with perfect naturalness and ease and even when identifying Himself with God makes upon the world the impression of lowliness and humility. Let any man make such protestations as Jesus made and see how instantly they break down of their own inherent impossibility. His own consciousness betrays itself and its unreality. But the consciousness of Jesus is the attestation of its own veracity.

2. There was no divided self in the consciousness and experience of Jesus. This fact of the divided self is an absolutely universal phenomenon in human personality. Paul's self-analysis is recognized by every man as representative (Rom. 7:18-24). But in Jesus there was no such conflict between the lower and the higher will. "The Father that sent me is with me: He hath not left me alone; for I do always the things that are pleasing to Him" (John 8:29). And the writer of the Epistle to the Hebrews

applies to Him the words of the Fortieth Psalm: "Lo, I am come to do Thy will, O God" (Heb. 10:7). And so Jesus Himself spoke,"My meat is to do the will of Him that sent me and to accomplish His work" (John 4:34). And at the end He came with perfect confidence and content to God: "I have glorified Thee on the earth, having accomplished the work which Thou gavest me to do" (John 17:4). He Himself was a unity of peace. He was His act and His word. His deeds and speech simply uttered the perfect consistency of His consciousness. "His teaching was not like that of one who had worked out and carefully put together a system of thought in His own mind and who then brings it before others to be considered and weighed. He taught as one who was in authority (Matt. 7:29) with the certain consciousness that He was in possession of the truth and with the full conviction that He could meet with no contradiction; all which must be regarded as boundless and intolerable presumption and arrogance did there not underlie it a direct and infallible intuition of that which is eternally true, if He had not a perfect right to say of Himself, 'We speak that which we do know, and testify that we have seen.' The exaltedness of His spirit manifested itself also in the inimitable form of His discourses. Here there is not a trace of anything that has been gained by study, and yet all is in the purest sense and in the highest degree perfect. Exuberant fulness and unfathomable depth of meaning were combined with perfect simplicity and intelligibleness of form; strength and loveliness, a world comprehensive breadth and a most intuitional directness, the most exalted ideality, and the most lively imagery, were united and blended in a way which has never been equalled. He was at once the profoundest and the most popular teacher the world has ever seen. His words say just what they were meant to say, with a most marked beauty, and yet they always hint at something deeper: they ring in our inner being like a voice from a higher world. All the words of Jesus impress us as being words of *eternal life* (John 6:68). They have the appearance of being the product of an inner life of the highest order or intensity, and are therefore fitted to be a perpetual and all powerful means of awakening new life in others. They at the same time are words which will outlive all human utterances, which are of eternal significance

and validity. Both these things, however, the sublimity of His consciousness and the unparalleled character of His discourses, are but the natural expression of His exalted personality. The character of His discourses is not something distinct from His person: in them He simply expressed and embodied Himself. Only He could have spoken in such a way: and He could not have spoken otherwise." (*The Sinlessness of Jesus,* p. 240 f.).

3. One finds in Jesus none of the unease and discontent which in us springs from our failure in duty or in moral effort or from disloyalty to ideal or in the memory of past blunders and mistakes. There is no evidence of uncertainty as to the right course of action, no request for advice or counsel, no sense of inadequacy or insecurity. There is no trouble of conscience or unhappiness of soul. He is a center of quiet and confidence. "Come unto me and I will give you rest" (Matt. 11:28). "Peace I leave with you, my peace I give unto you" (John 14:27; 16:33).

> "What strikes one very forcibly in contemplating the personality of Christ is the harmony which pervaded His whole life and the atmosphere of peace in which He dwelt and which flowed around Him upon all who came within the circle of His blessed influence. The impression made upon us by the appearance of Christ is that of perfect repose, calm self-possession, serene self-reliance. But the calm of Jesus was not the stillness of torpidity or the silence of the ice-bound Arctic seas. It was a repose consistent with a rich, deep, inexhaustible enthusiasm. It was not the lofty ecstasy of an Isaiah or an Ezekiel, nor the might and energy of Moses, which distinguished Him. On the contrary, His nature was all serenity and gentleness. The sacred fire which glowed in the breasts of the ancient prophets was transformed in Him into a soft but never failing presence of the creating breath of the Spirit. . . . Constantly without intermission or disturbance, Jesus moved in an atmosphere of spiritual air as in the natural element of His life: He was an habitual denizen of that pure supernal region to which other men may rise only in isolated hours of high communion. His march was like that of the sun in a cloudless sky, ever holding with undeviating constancy its heavenly journey. His words were ever full of light and His works of reviving life. There was in His words a tenderness and a fervor that went straight to the heart; but never any vehement outburst or passionate declamation. Nothing was done by Him thoughtlessly or without a purpose; everything which He began was accomplished with assurance and infallibly attained its object. When called on to act with severity, to denounce and chastise, it was

> not personal irritation that moved him: but the holy wrath of love—a love, which in its hatred to the sin ceased not to love in the sinner the man who may be redeemed. In these cases He ever kept His soul in full self-possession. So too when placed in the most trying circumstances of His life, He maintained at all times mental repose and perfect self-control. Hence the peace which evermore surrounded Him, which flowed forth from Him upon all within His circle who were susceptible of its benign influence. For when He says (John 14:27), 'Peace I leave with you, My peace I give unto you,' it was the peace which dwelt in His own calm, harmonious soul that He gave." (Ullmann, *The Sinlessness of Jesus,* p. 64 f.)

Jesus appears never to have been troubled over the problem of the origin of evil. By no one else has the horror of evil been so vividly seen or so grappled with—in the Temptation, in His whole ministry of love and life, in Gethsemane, on the Cross. It was for this gigantic conflict that Jesus had come. "Since then the children are sharers in flesh and blood, He Himself also in like manner partook of the same: that through death He might bring to nought him that had the power of death, that is, the devil, and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). But He asked no question and answered none regarding the mystery which is forever in our thought as to how evil came or why evil should be. Paul sees its origin in the initial misuse by man of his gift of freedom (Rom. 5:12) and Jesus relates the sin of unbelief which he meets to man's wilful blindness. His own consciousness of sinlessness stands out in all the greater significance against His acceptance of the fact of sin as the common fact of life (John 16:8; Matt. 12:31) with which He had come to deal and with which He could deal as Himself the Sinless One.

Neander had a striking passage and note on this mystery:

> "Paul," said he, "constantly refers to the consciousness of sin as an universal fact in human nature, and appeals to what every man may know from his own inward experience. By this means his preaching everywhere found acceptance, because it was based on a fundamental truth, which was not received on tradition nor on the testimony of foreign authority but manifested itself in the consciousness of every individual. The consciousness of this schism in human nature, and the feeling arising out of it, of the need of redemption, remains in its un-

changeable validity, independent of all historical tradition, and though man must acknowledge this schism as a given fact without being able to explain its origin."

And Neander adds in his note:

"According to my conviction, the origin of evil can only be understood as a fact, a fact possible by virtue of the freedom belonging to a created being, but not to be otherwise deduced or explained. It lies in the idea of evil, that it is an utterly inexplicable thing, and whoever would explain it nullifies the very idea of it. It is not the limits of our knowledge that make sin inexplicable *to us,* but it follows from the essential nature of sin as an act of free will that it must remain to all eternity an inexplicable fact." (*History of the Planting of Christianity,* Vol. I, pp. 422-424.)

VI. Christ's Consciousness of His Cosmic Authority and Significance

Lastly, note Jesus' consciousness of His own authority and power and of His world significance and cosmic meaning.

He assumed and exercised control over nature. "The conscious water saw its Lord and blushed" at the wedding feast in Cana. The winds and the sea obeyed Him. He commanded the gates of death (Luke 7:12; John 11:1-44).

He healed disease and forgave sin. "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For which is easier to say, Thy sins are forgiven, or to say, Arise and walk? But that ye may know that the Son of Man hath authority on earth to forgive sins (then saith He to the sick of the palsy), Arise and take up thy bed and go unto thy house. And he arose and departed unto his house" (Matt. 9:4-7). The Jews drew their own clear inference. "Why doth this man thus speak? He blasphemeth: who can forgive sins but one, even God?" (Mark 2:7).

He looked on the travesty and tragedy of His trial, His life hanging in the balance, with perfect serenity. He was the calmest spirit present in the High Priest's palace and in Pilate's court. He had no fear of ecclesiastical or civil power (John 19:11). He was at peace in the consciousness of His own supremacy.

Disposed of by the authorities of His nation and by the govern-

ment of the world, He calmly looks out over all human life and history as the sovereign of all space and time: "All authority has been given to me. Go and bring all nations under my sway."

"It is not human, we may safely affirm," says Horace Bushnell, thus

> "to lay out projects transcending all human ability, like this of Jesus, and which cannot be completed in many thousands of years, doing it in all the airs of sobriety, entering on the performance without parade, and yielding life itself to it as the inaugural of its triumph. No human creature sits quietly down to a perpetual project—one that proposes to be executed only at the end or final harvest of the world. That is not human, but divine." (Bushnell, *The Character of Jesus,* pp. 38, 39.)

One cannot conceive how this consciousness of right and power and divine authority could find clearer or fuller expression than in Jesus' great prayer as His earthly mission came to its close:

> "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." (John 17:1-5.)

Here then we have in the consciousness of Jesus something so consistent, so self-attesting, that it and "the ultimateness of Christ's thought and the finality of His Spirit differentiate His transcendence from that of the greatest and best of mankind, and ground His being in the Godhead in a way solitary and supreme." (Gordon, *The Christ of Today,* p. 128.)

But, it may be asked, does not all this remove Jesus from us, and make Him unavailable as norm and example for us? The Early Church did not find it so. He was to the first Christians what no man could be. He was also to them what every man should be. His character was the model for their character (1 Cor. 11:1; 1 Peter 2:21). His mind was to be their mind (Phil. 2:5).

And the ultimate goal of their hope was to be like Him (1 John 3:2). Only One unlike man as He is could be the likeness of what man ought to be. In the consciousness of Christ both that likeness and that unlikeness are given, remonstrance for our failure, assurance for our hope.

"For," as Baron Von Hugel wrote in *The Mystical Element in Religion,* "a Person came and lived and loved, and did and taught, and died and rose again and lives on by His power and His spirit forever within us and amongst us, so unspeakably rich and yet so simple, so sublime and yet so homely, so divinely above us precisely in being so divinely near,—that His character and teaching require, for an ever fuller yet never complete understanding, the varying study, and different experiments and applications, embodiments and unrollings of all the races and civilizations, of all the individual and corporate, the simultaneous and successive experiences of the human race to the end of time. If there is nothing shifting or fitful or changing about Him, there are everywhere energy and expansion, thought and emotion, effort and experience, joy and sorrow, loneliness and conflict, interior trial and triumph, exterior defeat and supplantation, particular affections, particular humiliations, homely labor, a homely heroism, greatness throughout in littleness. And in Him, for the first and last time, we find an insight, so unique, a Personality so strong and supreme, as to teach us once for all, the true attitude towards suffering.

"Not one of the philosophers or systems before His had effectually escaped falling either into Pessimism, seeing the end of life as trouble and weariness and seeking to escape from it into some aloofness or some Nirvana: or into Optimism, ignoring or explaining away the suffering and trial, which as our first experience and our last surround us on every side. But with Him, and alone with Him and those who still learn and love from and by Him, there is the lesson of the clearest, keenest sense of all the mysterious depth and breadth and length and height of human sadness, suffering and sin, *and* in spite of this and through this and at the end of this, a note of conquest and triumphant joy.

"And here, as elsewhere in Christianity, this is achieved not by some artificial, facile juxtaposition, but the soul is allowed to sob itself out; and all this its pain gets fully faced and willed,

gets taken up into the conscious life. Suffering thus becomes the highest form of action, a divinely potent means of satisfaction, recovery and enlargement for the soul,—the soul with its mysteriously great consciousness of pettiness and sin, and its immense capacity for joy and self-donation.

"And again, His moral and spiritual idealism, whilst indefinitely higher than that of any of the philosophers or prophets before Him, has nothing strained or restless, nothing rootless or quietistic, nothing querulous or disdainful, or of caste or sect about it: the humblest manual labor, the simplest of the human relations, the universal elemental faculties of man as man, are all entered into and developed, are all hallowed in smallest detail and step by step.

"And finally, His teaching, His life are all positive, all constructive and come into conflict only with worldly indifference and bad faith. No teacher before Him or since but requires, if we would not be led astray by him, that we should make some allowances in his character and doctrine for certain inevitable reactions and consequent narrowness and contrariness. Especially is this true of religious teachers and reformers, and generally in exact proportion to the intensity of their fervour. But in Him there is no reaction, no negation, no fierceness, of a kind to deflect His teaching from its immanent self-consistent trend."

All this and more than this is true of the outward and objective life of Christ. Deeper and more wonderful still is that inner life and spirit revealed even in so inadequate a study as this of the self-consciousness of our Lord.

JESUS: PHYSICIAN EXTRAORDINARY*

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A. Introduction

This is a study of the healing ministry of our Lord as revealed in the Synoptic accounts of His healing and exorcisms, and dealing in particular with the words of Jesus on these occasions. This paper, condensed to about 20% of the original study, necessarily omits all detailed study of the individual healing stories and is largely limited to the conclusions reached. Furthermore, the field of the study does not include all of Jesus' miraculous activity. That is to say, I have nowhere touched upon His nature wonders, such as the miraculous draft of fish, the stilling of the tempest, etc. For a complete study, these nature wonders, it must be admitted, should be included. We have, rather, limited ourselves to all that might come under the general classification of *therapeutics,*—including both physico- and psychotherapy,—healings and exorcisms. To further limit the field we have confined our study to the Synoptics for purposes of ready comparison.

Ruling out all duplications there are in the Synoptics a total of twenty-seven *mighty-works* stories, classified as follows:

Nature-wonders	7
Physical Healings	14
Demon Exorcisms	6
	27

*A condensation of the address of Professor Taylor on the occasion of his induction into the John McNaugher Chair of New Testament Literature and Exegesis in the Pittsburgh-Xenia Theological Seminary, Pittsburgh, October 27, 1943.

In other words, we shall be dealing with twenty out of the twenty-seven stories.

Jesus' healings are, by no means, limited to psychological manipulations such as those of the psychiatrist or psychotherapist, as may be readily seen from the following table. Rather they are representative of a broad field of diseases, disorders and disabilities. Besides demonic and mental cases which we have grouped as *exorcisms,* there are four types of healings:

Type	*Locale*	*Mt.*	*Mk.*	*Lk.*	*Instances*
I. Diseases:	1. Leprosy	1	1	2	2
	2. Paralysis (Palsy)	2	1	2	2
	3. Dropsy (Edema)	0	0	1	1
II. Organic Disorders:	1. Menorrhagia	1	1	1	1
	2. Blindness	2	2	1	3
	3. Deafness	0	1	0	1
	4. Speech impediment	0	1	0	1
III. Phys. Disabilities:	1. Withered hand	1	1	1	1
	2. Severed (?) Ear	0	0	1	1
IV. Death:	1. (Cause undesignated)	1	1	2	2
V. Unspecified:	1. Woman who was "sinner"	0	0	1	1

It is interesting to discover from the above table that each of the evangelists provides at least one instance in each of the four divisions: Diseases, Organic Disorders, Physical Disabilities and Death.

If Mark was one of the written sources to which Luke alludes in the preface to his Gospel, as so many scholars now believe, it is difficult to understand why he who shows a special interest in the healing ministry of Jesus should have omitted two of Mark's healing stories, namely, The Blind Man of Bethsaida, and the so-called "Deaf-Mute." It is notable that Matthew also omits them. We are struck immediately by the fact that they are the only two Synoptic stories[1] in which Jesus healed by peculiar formulæ involving expectoration. One may speculate as to the cause of their omission, for even though they may not have been in any written source they must surely have been a part of the tradition. Two

[1]Cf. John 9:1-7, however.

possible reasons for their omission come to mind: (1) The idea of expectoration, so as to contact in both cases the person who was being healed, may have been repugnant.[2] (2) The unusual circumstance of a more complicated manipulation than the usual "word," or, even, "touch," may have seemed inconsistent to Luke, the fastidious historian, either because it smacked of fabrication or that it was simply inconsistent with Jesus's usual method. I am inclined to believe that Matthew the Jew omitted them for the first reason and that Luke did so because they were not in line with the usual simplicity of Jesus' method.

B. Conclusions Drawn from the Study of the Exorcisms

We shall deal first with the exorcisms since they are set apart from the other healings by their very nature.

I. Regarding the Nature of Demon Possession

Jesus Himself recognizes demon possession as the indwelling of a second personality within a human being. This may be seen in His attitude toward both demons and their victims. In the Capernaum case He speaks to the demon, not to the human victim, for He says, "be silent, and come out of him." In the Gerasene case He speaks again, not to the man but to the demon, "Come out, thou unclean spirit, out of the man (*ek tou anthrōpou*)." Later, the demon(s) gone out, He says, this time to the man, "Go to thy house, and to thine own (people), and announce to them what the Lord did for thee, and how he had mercy on thee." To the *pneuma* within the epileptic boy, He says, "Come thou out of him, and never again enter into him."

The Gospel writers describe this dual personality of the demonized person in different ways. Mark speaks of a man being "in an unclean spirit" twice, once of the Capernaum case and the other of the Gerasene case.[3] The Greek in each case is identical: *anthrōpos en pneumati akathartō,* the meaning of which probably

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[2]We know that to spit upon the person, and particularly in the face, of another was symbolic of great disrespect to the Oriental mind. Cf. Num. 12:14; Deut. 25:9; Job 30:10; Isa. 50:6; Mk. 10:34; 14:65; 15:19 & ||'s.

[3]Mk. 1:23 and 5:2.

is that the man is under the influence of, in the power of, or in the grip of an unclean spirit. In two other cases, viz., that of the Syrophœnician and that of the epileptic boy, he speaks of the victim's having a spirit (*echōn pneuma*).[4]

Matthew prefers verbs to describe the state of the possessed, using *daimonizomai* three times, of the Gerasene, the Syrophœnician and the dumb demoniac; and *selēniazomai* once in the epileptic case.[5] Also in 4:24 both the *daimonizomenoi* and the *selēniazomenoi* are mentioned as being among those who came to Jesus' Galilean "clinics."

Luke always follows Mark's account more closely than does Matthew, so it is not unusual to find him using *echōn pneuma,* which he does twice: In the Capernaum case, and the infirm woman[6]; or *echōn daimonia* as in the Gerasene case.[7] In one notable case, that of the epileptic boy, he speaks of the *pneuma taking* his victim (*ton huion mou . . . kai idou pneuma lambanei auton*).

All three Synoptists agree that demon possession causes the human victim to act irrationally, and in the one case where the demons enter the lower animals (swine) even they seem to lose their usual composure and drown themselves in the sea.[8] In the Gerasene case the victim lived among the tombs,[9] went naked, had superhuman strength so that he could not be bound, and day and night was "crying out, and cutting himself with stones." The Syrophœnician woman said her daughter was "evilly demonized" (*kakōs daimonizetai*). The epileptic boy fell into the fire and into the water. The *pneuma* dashed him down, caused him to foam at the mouth, to wallow, to grind his teeth, and badly bruised him.

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[4]Mk. 7:25; 9:17.
[5]Mt. 8:28; 15:22; 12:22; 17:15.
[6]Lk. 4:33; 13:11.
[7]Lk. 8:27.
[8]Mt. 8:32 & ||'s: Mk. 5:13; Lk. 8:33.
[9]This was the normal habitat for demons according to Semitic belief,—among the tombs, or in the waste-howling wilderness.

II. Regarding the Nature of Demons

Demons are considered as having their own individuality apart from the personality of the victim. They appear to have a kind of rationality, so that in the Gerasene case the demon knows its name. Here, also, realizing it has at last met its conqueror, it asks to be permitted to have one last fling by being allowed to enter the swine. The demons recognize in the person of Jesus their sworn enemy. The question, "What do we have in common?", they address to Jesus in both the Capernaum and Gerasene cases. "Art thou come to destroy us?" they ask Him at Capernaum. Mathew records that the Gerasene demon(s) asks Jesus, "Art thou come to torment us before the time?", where Mark has, "I adjure (*horkizo*)[10] thee, by God, torment me not," and Luke has, "I beseech thee torment me not."[11] We also recall that when the demon that possessed the epileptic boy saw Jesus, he was thrown into a rage and tormented his victim.[12] All of these references point to a kind of rationality, yet the demons appear to be confused regarding their own nature, for they sometimes speak of themselves in the plural and then immediately in the singular, or *vice versa.*

Finally, with regard to the demons' nature, we note that they will assume different rôles in different cases. They are dumb,[13] deaf and dumb,[14] blind and dumb,[15] unclean,[16] epileptic[17] and, possibly, "infirm."[18]

III. Regarding the Nature of Jesus the Exorcist

Jesus is, first of all, the Great Enemy of the demon world, and is everywhere recognized as such by the demons themselves.

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[10]Here is our verb "exorcise" (*exorkizō* without the *ek-*) reversed and applied by the demon to Jesus, i. e., the demon(s) is attempting, it would appear, to "exorcize" Jesus.

[11]Mt. 8:29; Mk. 5:7; Lk. 8:28.

[12]Mk. 9:20.

[13]Lk. 11:14; Mk. 9:17.

[14]Mk. 9:25.

[15]Mt. 12:22.

[16]Mk. 1:23; 5:8; 9:25; Lk. 4:33; 8:29.

[17]*selēniazomenoi,* Mt. 17:15.

[18]Lk. 13:11.

They admit that He wars against them with divine authority behind Him, for they call Him *huios tou theou tou hupsistou* and *ho agios tou theou.* Furthermore, Jesus speaks, and the demons obey: *phimōthēti, exelthe, hupagete, mēketi eiselthēs, apolelusai tēs astheneias sou.* Jesus seems to magnetize or hypnotize the demons on certain occasions, for they are drawn to Him as moths to a flame in spite of their recognition of Him as a sworn enemy. For instance, we note that in Capernaum it was the demon that opened the conversation. In the Gerasene case the demonized man runs to Jesus and "worships" (*proskuneō*) Him.[19].....

IV. Regarding Jesus' Method of Exorcism

Jesus had no fixed method save that of a spoken command. He used no gestures and no manipulation in the case of any demonized person while he was under the possession of the demon. Only after the demons have left their victims does He make physical contact with the afflicted, as in the case of the epileptic boy.[20] Jesus uses no external applications of any kind such as we find recorded in two of the physical healing stories.[21] Jesus exorcises by command only:

Command:	*Mt.*	*Mk.*	*Lk.*	
1. *phimōthēti*	0	1	1	
2. *exelthe*	0	3	1	
(*exelēluthen to daimon*)	0	1	0	
3. *hupagete*	1	0	0	
4. (*apolelusai*)	0	0	1	(If this be accepted as an exorcism.)

In one case, that of the Gerasene, He demands to know the demon's name, the only case in which His authority seems to be contested. And in another case, Jesus addresses the demon as *to pneuma to akatharton.*[22]

Before performing the exorcisms Jesus sometimes requires faith on the part of a friend or relative of the victim, unlike the physical healings, in which the records show that He generally

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[19]Mk. 5:6; Lk. 8:28.
[20]Mk. 9:27.
[21]Mk. 7:31-37; 8:22-26.
[22]Mk. 5:8.

required faith on the part of the sick or infirm person himself. In the case of the epileptic boy, Jesus required faith on the part of the father, and in the Syrophœnician case on the part of the mother. In these two cases it appears that Jesus recognizes that the victim is in such a condition that He cannot expect from him or her anything that would even approximate faith. In the two exorcisms which conspicuously omit this requirement of faith on the part of a friend or sponsor, we note that the demonized person has himself shown some initiative. The Capernaum demoniac, we recall, himself opened the conversation with Jesus, and the Gerasene demoniac "when he saw Jesus afar off, ran and worshipped him.[23] In the two remaining cases, the dumb demoniac and the infirm woman (if we can call hers a demon case), it would appear that Jesus' sympathy for the afflicted overruled all else. At least there is no record of a demand for faith.

In one case (the epileptic boy) Jesus points out that *prayer* is necessary,—not on the part of the victim, nor of his friends, but on the part of the exorcist. The disciples had failed to exorcise the demon because "this kind can come out by nothing, save by prayer." *Touto to genos* probably refers to the broad field of demon possession rather than to epilepsy as one type of possession. Jesus' reliance on prayer, which put Him in touch with God, the Source of His power, was the secret of His success. He Himself explicitly says as much when He was accused of casting out demons *en beelzeboul,* for He replied, "If I *en pneumati theou* cast out demons, then has the kingdom of God come upon you."[24] Jesus' power and authority come from above.

If there is veracity in any of the Gospel reporting, it seems to me that it must be in the healings and exorcisms as surely as in such prosaic matters as the disciples going through the grain fields. There certainly was a changed condition, physical as well as mental, in the lives of those whom Jesus healed or from whom He had cast out demons,—a change which even His enemies who were present at many of His healings and exorcisms had to admit. And there is not the slightest room in these stories for the entrance of thaumaturgy in the cheaper sense of sleight-of-hand.

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[23]Mk. 5:6.
[24]Mt. 12:24-28; Mk. 3:22-30; Lk. 11:15-20.

V. The Synoptists' Attitudes Toward the Exorcisms

Mark is most consistent in Jesus' vocabulary of exorcism. He records *exerchomai . . . ek* upon four different occasions. He is most interested in procedure. In two cases he gives Jesus' procedure in four different steps:

1. The Gerasene case:

(1) *exelthe . . . ek tou anthrōpou*
(2) *ti onoma soi;* —to the demon,
(3) *kai epetrepsin autois*
(4) *hupage eis ton oikon sou . . . k.t.l.*—to the restored man.

2. The Epileptic Boy:

(1) *pherete auton pros me*—to by-standers, disciples,
(2) *posos chronos estin hōs touto genonen autō*—to father,
(3) *to ei dunē, panta dunata tō pisteuonti*—to father,
(4) *exelthe ex autou . . . k.t.l.*—to the demon.

Matthew exhibits little interest in Jesus' exorcistic vocabulary. Only once does he provide us with a word of Jesus addressed to demons, the simple *hupagete,* "Away, begone,"—a permission given, more than a command. He does record a very interesting and unparalleled saying of the demons, however: "Art thou come here *ahead of time* to destroy us?" He is much more interested in Jesus' conversations incidental to the exorcisms than in the exorcisms themselves.

Luke, like Mark, on the other hand, is interested in procedure, but not so much in the extended conversations as Mark. He frequently abbreviates Mark's direct quotations.[25] For some reason, in the case of the demoniac whom Matthew calls *tuphlos kai kōphos,* Luke says only *kōphos.* Luke also provides us with what might be termed a borderline case. It has elements of both physical therapy and psychotherapy. Luke himself seems undecided regarding it, but probably considered it an exorcism on account of what Jesus said in connection with it,—about Satan's having bound the victim.[26]

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[25]Note especially the Gerasene and epileptic cases.
[26]Lk. 13:16.

C. Conclusions Drawn from the Study of the Healings

I. Regarding Jesus' Use, and Disregard, of Manipulatory Methods

In the case of *Bartimai* the blind beggar it is to be noted that there was no physical contact between Jesus and the beggar. This is quite the contrary to Mark's story of the Bethsaidan blind man, in which Jesus touched the man twice. With *Bartimai* there is no use of saliva as an adjunct to the healing, but it was used in the Bethsaidan case. The form critics solve the problem quite facilely by saying that the "supposed use of saliva" is an accretion to the story, one of the means we have for distinguishing it from what Dibelius would call "The Old Stories." My own mind is not satisfied by this explanation. It seems to me that Jesus must have used many different methods, each suited to His purpose for the particular occasion. He dealt with the victims of affliction, and with the crowd which seems constantly to have surrounded Him, according to the dictates of His own unusually gifted intuition,—an intuition which informed Him of their current mood and needs.[27] In certain other cases, we have seen that He retired from the crowd, probably a curious one, before performing the healing.[28] Again, where it would appear that the crowd is daring Him to perform a healing, on the Sabbath day,[29] Jesus accepts the challenge, but in these cases the crowd is not so much curious as taunting. Thus, though it is not always possible to ferret out the motive behind Jesus' various methods, we can ask ourselves what there is in each story that might influence Him to use certain tactics on particular occasions.

What, then, might be the reason for Jesus' use of, or disregard of, manipulatory methods? One might suggest that the inevitable filth of the blind beggar, *Bartimai,* whose very name probably

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[27]John's phrase, "He himself knew what was in man" (2:25) well describes this peculiar ability of Jesus. It is shown by His sayings, too, each one suited to its particular situation.

[28]Mk. 5:21-43 & ||'s; Mt. 9:27-31; Mk. 7:31-37; 8:22-26.

[29]Mk. 3:1-5 & ||: Lk. 14:1-6.

designated his unkempt condition,[30] forbade Jesus touching him; yet Jesus had touched the Galilean leper[31] who would have been just as dirty and quite as repulsive, if not more so. *It seems to me that it depended, largely, upon the state or condition in which Jesus found the faith, either of the afflicted person himself or of his or her friends.*

Let us first list the cases according to whether or not manipulation is involved.[32] There are only two of the exorcisms which involved Jesus' touch: The woman "with a spirit of infirmity" and the epileptic boy. But we have already seen above, in our treatment of the exorcisms, that *only after the demons have left their victims does Jesus make any physical contact with the afflicted.* Strictly speaking, then, neither one of these is the true "laying on of hands" as a part of the healing method, for in both instances the touch follows the exorcism.

The healings may be catalogued as follows:

1. *Manipulation Cases:*
   (1) The Leper—Mk. 1:40-45 & ||'s (touch, v. 41).
   (2) Jairus' Daughter—Mk. 5:21-43 (touch, v. 41).
   (3) Two Blind Men—Mt. 9:27-31 (touch, v. 29).
   (4) "Deaf-Mute"—Mk. 7:31-37 (touch, expectoration & command, vv. 33, 34).

2. *Non-manipulatory Cases:*
   (1) Centurion's Son—Mt. 8:5-13 & || Lk. (statement, v. 13).
   (2) Paralytic—Mk. 2:1-12 & ||'s (statement & command, vv. 5, 11).
   (3) Woman with Issue—Mk. 5:25-34 & ||'s (no word, contact on woman's volition, vv. 28, 29).

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[30]What Mark actually wrote in 10:46 was probably the Aramaic: *Timai bar Timai,* as it is preserved in the Syriac (Peshitto), merely transliterating it into Greek. The name *Timai bar Timai* is a common type of appellative in the Semitic languages (Cf. Mod. Arabic, *Adem ben Adem,* and Josephus' *Antiquities,* XX. ix. 1 "Ananus, the son of Ananus.") *Timai* almost certainly comes from one of two Semitic roots: *tm'* or *tmh,* both of which mean "unclean, polluted, defiled, filthy." His name would then be: *"Filthy, the son of Filthy,"*—a typically crude and jocose name for a *blind beggar.* The Orient is fond of such crude punning. Many will argue that the name is really the Greek *Timaios,* made popular by Plato's opus of like name, i. e., "honored." If so, why did not the Peshitto translators transliterate *Timaios* here instead of *Timai,* transliterating the nominative singular ending of masculine nouns of the second declension *waw semkath* as they always did elsewhere (Cf. Lk. 3:1 (Pesh.), *Correspondence between Abgar and Tiberius,* I.1; cf. also Syr. Gospels: Heb. *Mathai,* but Grk. *Marqōs, Lūqōs*)?

[31]Mk. 1:40-45 & ||'s.

[32]We use the term *manipulation* broadly, including mere physical contact.

(5) Bethsaidan Blind Man—Mk. 8:22-26 (two touches & expectoration, vv. 23, 25).
(6) Dropsical Man—Lk. 14:1-6 (probable touch, v. 4—"he *took* him and healed him").
(7) Restored Ear—Lk. 22:49-51 (touch, v. 51).

(4) Withered Hand—Mk. 3:1-5 & ||'s (commands, vv. 3, 5).
(5) Youth of Nain—Lk. 7:11-17 (command, v. 14—Jesus touched the bier, not the body).
(6) Woman Sinner—Lk. 7:36-50 (statements, vv. 48, 50—contact on woman's volition, cf. #3).
(7) Ten Lepers—Lk. 17:11-19 (command, v. 14)
(8) *Bartimai*—Mk. 10.46-52 & ||'s (command & statement, v. 52, N. B. Mt. inserts *touch*, v. 34).

Now, we ask ourselves, what may be gleaned from the above table, together with our knowledge of each of the above stories?

Let us study first those cases where *no manipulation* is recorded. Remember, we are going on the assumption that the state or condition of the faith of the afflicted person, or of his or her friends, influenced Jesus' use, or disregard, of manipulation. In these cases where there is *no recorded manipulation* it is noticeable that *of the eight healings there are six in which special attention is called to the faith of the healed person, or,* as in the case of the paralytic,[33] *on the part of friends or relatives.* Compare the following:

(1) *Centurion's Boy:* "Verily I say unto you, I have not found *so great faith,* no, not in Israel . . . *As thou hast believed,* so be it done unto thee." (Mt. 8:10, 13 & || Lk.)
(2) *Paralytic:* "And Jesus, *seeing their* (the paralytic's friends') *faith,* saith . . . thy sins are forgiven." (Mk. 2:5 & ||'s Mt., Lk.)
(3) *Woman with Issue:* "For *she said, If I but touch his garments,* I shall be made whole. . . . Daughter, *thy faith hath made thee whole*" (Mk. 5:28, 34; || Mt. 9:21, 22).
(4) *Woman Sinner: "Thy faith hath saved thee"* (*sesōken se,*—"made thee whole") (Lk. 7:50).
(5) *Ten Lepers:* (To the Samaritan leper) "Thy faith hath made thee whole" (Lk. 17:19).
(6) *Bartimai:* "Thy faith hath made thee whole" (Mk. 10:52 & || Lk.).

The faith in all these cases Jesus finds unusual,—superior to

[33]Cf. also Syrophœnician: "For this saying, go thy way, the demon is gone out of thy daughter" (Mk. 7:29)—"O woman, great is thy faith, be it done unto thee even as thou wilt" (Mt. 15:28).

that of the ordinary individual, and He remarks on it. But what about the two cases without manipulation where there is no similar evidence of unusual faith? In both of these cases there is a great crowd of onlookers: (1) *Withered Hand* is in the synagogue, and on the Sabbath; and (2) *Youth of Nain* is in the midst of a great funeral procession, which may effect Jesus' method. Also, in the second case, Luke has specifically pointed out that it is Jesus' compassion for the widowed mother which influenced Him to raise the young man to life. In the first case it is quite as possible, though not specifically so stated, that Jesus has compassion on this man with a withered hand, who is being used as a tool by the Pharisees. Very likely Jesus knows that he is being so used, which may account for the change in His customary method. Or the man may really have unusual faith, but such a supposition would, of course, be purely hypothetical. We thus reach two conclusions: (1) The fact that there is a skeptical, or hostile, crowd on the scene may influence Jesus to heal the afflicted without manipulation in spite of his or her lack of faith."[34] (2) Jesus' compassion for suffering persons brought to His attention may influence Him to heal without manipulation to alleviate immediately their mental or physical tortures.[35]

Now let us look at the particular cases in which Jesus did use manipulation,—as a medium of healing. We have already shown that in the cases devoid of any manipulation, six out of eight are those in which some one's faith, either that of the afflicted or of his or her friends, is demonstrated as being unusually virile. Could it be that in the cases in which Jesus resorts to manipulation there is any evidence of faulty or insufficient faith? Let us study them case by case.

(1) There is no such evidence in the case of *the leper at Capernaum.* The leper comes and worships Jesus, beseeching Him, "If thou wilt, thou canst make me clean." This is faith as complete and wonderful as that of the Capernaum centurion, who said to Jesus, "Just say the word, and my

[34]We know in the case of the paralytic it was not the victim's faith which Jesus noted, and that in two of the exorcisms it was the faith of a parent, not the demonized person's faith, which influenced Jesus, so that He did not always demand faith from the afflicted.

[35]This seems to have been the case with four out of six exorcisms.

boy will be healed,"[36] yet Jesus here used manipulation,—touching the leper.[37]

(2) *Jairus' Daughter:* Is there faulty faith here? At first glance it appears to be as fine as that of the leper. Jairus says to Jesus, "My little daughter is at the point of death: I pray thee, that thou come and lay thy hands upon her that she may be made whole and live."[38] However, we must note that, like Simon Magus, Jairus seems to think that "the laying on of hands" by the Great Physician is necessary to the blessing.[39] "That thou come and lay thy hands on her," he says. We note immediately the contrast with the faith of the centurion, who said, "I am not worthy that thou shouldest come under my roof; but only say the word, and my boy will be healed."[40] Yes, here is a manifest difference in the quality of faith. It is not up to that of the centurion, at least. Jesus, however, sees that Jairus has faith, though not of the highest quality. He has to encourage it, for "smoking flax shall he not quench." "Fear not, only believe," He says to Jairus when the messenger arrives saying the child is dead. When they are in the death chamber, alone, (exactly what the father had asked Him to do), Jesus takes the child by the hand, and she is restored.

(3) *The Two Blind Men:* Here there is no evidence of lack of faith. When Jesus takes them privately into the house, He says to them, "Believe ye that I am able to do this?" And their immediate reply is, "Yea, Lord." Here is real faith, so far as we can see it on the surface, though it is possible Jesus may have seen it wavering within the men.

(4) *The "Deaf Mute,"* so-called: Here there is no definite evidence either way. The crowd, (or whoever "they" in Mk. 7:32 may be), has brought the man to Jesus. Jesus takes him aside privately, and heals him, using manipulation,—"putting his fingers into his ears," and applying saliva to his tongue,—together with the command, *"Ephphatha!"* However, the fact that the man does not come of his own volition, but is brought, would militate against the probability of his having very much faith.

(5) *The Bethsaidan Blind Man:* Here again it is probably the crowd that brings the man to Jesus,—to see Him perform a healing. Jesus takes him by the hand and leads him out of the busy village street into the quiet

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[36]Mt. 8:8; || Lk. 7:7.

[37]Mk. 1:41.

[38]Mk. 5:23.

[39]We believe it can be shown that the origin of the so-called "laying on of hands" lies in the ancient Semitic custom of bestowing a blessing (Cf. Gen. 48:14, 17-19; 49:1-28; Lev. 9:22, etc.). Jesus Himself blessed the little children by putting His hands upon them (Mk. 10:16; || Mt. 19:15). "The laying on of hands" was the common visible gesture which accompanied the blessing. There can be no doubt but that Jesus' method which so frequently included the "laying on of hands" (Mk. 1:41; 5:41; 6:2, 5; 7:32; 8:23, 25; 9:27, etc.), though not invariably, (Mk. 3:1-5; 8:5-13; 2:1-12, etc.), was the origin of the usage in the Early Church.

[40]See note 36.

countryside nearby. The very fact that here there are two separate steps in the healing would seem to indicate that Jesus is encouraging this man's faith, which is not overly strong. First He applies saliva and lays His hands upon him, asking him if he can see anything. To his astonishment the man admits, "Why, yes! I see men. They look like trees walking, I am beginning to see." Then Jesus puts His hands upon the man's eyes, and, with growing faith, he sees "all things clearly." We must admit that this is somewhat conjectural, yet there seems a fair foundation for it in the twofold steps of the healing.

(6) *The Dropsical Man:* In this case we cannot be positive about the touch or contact. The record simply says, "(Jesus) *took him* (*epilambanō*)", which may, or may not, indicate bodily contact. The probability is, we believe, that it does indicate contact. This man, like the man with the withered hand, is being used as a tool by the Pharisees.[41] He is a decoy to entice Jesus into another "Sabbath healing." The man himself may be quite innocent and may, or may not, have any faith. The probability seems to be that he did not have much, particularly if he was consciously being used by the Pharisees. It is a probability only.

(7) We come now to the last case, that of the *Severed Ear:* Here again the great probability is that this man, who is a bondservant (*doulos*) of the high priest, is not one in whom there is any unusual amount of faith. As a matter of fact he is one of the company who have come to capture Jesus and lead Him away to His doom, though since he is a *doulos* he may have been under orders to come and could not have done otherwise. There is definitely no indication of real faith, however.

In conclusion, we find that, of the seven healings involving manipulation, there are four cases[42] in which the high probability is that there is an inferior quality of faith, and one additional, that of Jairus, a clear-cut case of under-developed faith. This makes a total of probably *five out of seven with inferior faith.* And finally let it be said that in all seven cases, with the possible exception of one—that of the two blind men in Matthew,—there is a noticeable absence of any special notice in the story of the faith of these people, such as we found in six out of eight of the non-manipulatory cases.

Of the two remaining cases involving manipulation, it seems clear that the very nature of their afflictions may influence Jesus to include manipulation in the healing:

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[41]Lk. 14:1.

[42](1). "Deaf-Mute"; (2). Bethsaidan Blind Man; (3). Dropsical Man; (4). High Priest's Servant (Severed Ear).

(1) *The Capernaum Leper:* Here we believe Jesus' contact with the man was the *touch of compassion.* Knowing Oriental custom, that the leper had to keep at a distance from all untainted persons,—that he was a social outcaste, truly an "untouchable," considered a cancer on the society of the day,—that no one loved him, and that all shunned him, Jesus loved him out of His great compassion and *touched* him. It was the first genuine sign of love that he had received for years,—ever since that fateful day when he had been discovered with the dread disease.

(2) *The Two Blind Men:* These two men were unable to see,—all they could do was *hear* and *feel.* They, too, were practically, though not legally, outcastes,—untouchable, blind, professional beggars, to whom people threw a copper in passing, but who would never think of touching them.

(3) We add here a comment of similar nature regarding the so-called *"Deaf-Mute."* Although the probability is that his faith is not of the best, his condition, too, may influence Jesus to use manipulation. For here is a man with an inevitable "inferiority complex" (to use a twentieth century term); he is deaf and tongue-tied,—the dupe of the crowd. Probably Jesus uses manipulation out of His love and compassion for the poor fellow, for whom there was little love or compassion from the public. Just a touch would be reassuring, when he had been used to the nudges and buffets of those physically better off than he.

The touch of compassion, then, may also have motivated Jesus to use manipulation even though the faith of the afflicted was of the best and did not require it as a means of inducing greater faith.

II. Regarding Jesus' Method in General

1. *He was constantly motivated by a genuine compassion.* "Compassion" is the best word for it I know! He *suffered with* suffering humanity, whether it was physical, mental or spiritual suffering.

2. *His touch,* I believe, *was instinctive.* It was born of His love and compassion. He would have touched every victim of demonic possession and disease instinctively. It was the "touch of love!" This is shown by the fact that He constantly overstepped the bounds regulated by the ceremonial law, which made Him ceremonially unclean. So far as we know He never troubled to perform the purificatory rites prescribed by the law after such contacts. (1) He touched a leper; (2) He showed His willingness to enter the house of a Gentile

(the centurion of Capernaum); (3) He was touched by, and we are sure would have been willing to touch, the woman who suffered from *menorrhagia;* (4) He touched the bier upon which the dead boy (young man of Nain) lay; and (5) He touched the dead daughter of Jairus, taking her by the hand. *Only special circumstances prevented His touching all victims*: (1) Distance from the victim, as with the Syrophœnician woman's daughter and the centurion's boy; (2) Unusual faith seems to have made it unnecessary, as with the centurion's boy, the paralytic, the woman with issue (although she herself had touched the hem of His garment), the woman sinner, the ten lepers, *Bartimai* and the Syrophœnician woman's girl.

3. *His touch, however, was not requisite to the healing.* He could heal with a word quite as readily as by a touch. There are eight healings in which no physical contact with the afflicted is recorded and, in addition, four of the exorcisms, though, as we have seen, the touch in the other two exorcisms is really subsequent to the driving out of the demon.

4. *The circumstances of the case dictated His resort to manipulation.* (1) Unusual faith made it necessary. (2) Weak or undeveloped faith seems to have made it desirable. (3) The presence of a taunting crowd seems to have precipitated a healing by command only (i. e., without manipulation), possibly, even, *in spite of weak faith.*

5. *The usual requisite to a healing is faith on the part of two parties.* (1) First of all, and primarily, on the part of the exorcist, or healer.[43] Unquestionably, Jesus always had faith in Himself and in His Source of power. Such faith is not always distinctly stated in the record of each individual healing but it is always implicit. This is shown by Jesus' self-confidence and self-possession, together with the fact that there is no record of any failure among His healings and exorcisms. (2) In the second place, upon the part either of the afflicted person himself, or (particularly in cases where the afflicted is a

[43]Cf. espec. Mk. 9:18, 19 & ||'s; also Mt. 17:19, 20.

child or a demonized person) upon the part of a friend or relative.

When these two conditions are met, the healing or exorcism can occur. It should be noted, however, that there are two possible exceptions to this rule. In the case of the man with a withered hand[44] and that of the dropsical man,[45] there is perhaps none or, at best, *little* faith on the part of the afflicted men, since it would appear that in both instances they have been "planted" in the company by interests that are at enmity with Jesus. In these two cases *both Jesus' authority and His principles are being called in question by a taunting crowd.* Both are "Sabbath healings." In these cases it is possible that He may have healed largely, if not totally, upon the strength of His own faith! We can feel assured, in such a case, that Jesus' spiritual economy suffered no loss, and that both men—being healed in spite of their unbelief—from that hour became Jesus' followers.

6. *In general Jesus healed by command or statement.* (1) He exorcised by command in four out of six cases. In the other two cases (those of the Syrophœnician girl and of the woman with a "spirit of infirmity") He made only simple statements: "The demon is gone out . . . " and "Thou art loosed from thine infirmity," respectively. (2) He healed by *command* alone in seven out of fifteen healings; by *statement* in four; and in the four remaining cases there is no record, even, of a statement. In these cases the general statement is that *He healed,* with no record of either method or formula. Of course the woman with issue was healed by contact, but through her own volition; and in the case of the Bethsaidan blind man Jesus asked a question: "Do you see?"

7. *In one case there is not even a word of Jesus requisite to the healing.* This is the case of the woman with issue. All that is recorded is that Jesus knew in Himself that *ex autou dunamis exelthousan*—"power went forth out of him." In some respects this is the most remarkable healing of all. For many of Jesus'

[44]Mk. 3:1-5 & ||'s.
[45]Lk. 14:1-6.

beneficiaries "the laying on of hands" was considered necessary, as with Jairus who demanded of Jesus, "Come and lay thy hand on her." For others, like the centurion, only a command was deemed necessary: "Just say the word, and my boy will be healed." But for this poor woman—whose faith, we might say, was naïve and childlike—*only her touching Him,* without a command or touch from Him, *was all that was necessary. She saw that this marvelous healing power was vested in Him,* and she was convinced that if she could but touch Him she could appropriate this power to herself. The remarkable idea evident in this story is that *Jesus must always have kept the power turned on.* But so far as we know very few appropriated it in this fashion.[46] It is true however, and we should not overlook these references, that each of the three Synoptists makes references to others who did appropriate Jesus' healing power thus to themselves:

Mark: "And wheresoever he entered, into a village, or into cities, or into the country, they laid the sick in the market-places, and besought him if they might touch if it were but the border of his garment: and as many as touched it (him?) were made whole." (Mk. 6:56; Cf. also 3:10).

Matthew: "They besought him that they might only touch the border of his garment: and as many as touched were made whole." (Mt. 14:36).

Luke: "And all the multitude sought to touch him; for power came forth from him, and healed them all." (Lk. 6:19).

D. Significance of the Healing Ministry of Jesus

And now, before we close our study, let us consider the significance of the healing ministry of Jesus in relation to the whole of His ministry. Primarily, His signs (healings and exorcisms)

[46]The stories of Jairus' daughter and of the woman with issue are so closely intertwined in all three Synoptic accounts that they must be considered as one unit and must have taken this form early in the period of oral tradition, the natural inference being that they were so related in actual occurrence. It is interesting that these two particular stories should be so joined, for they illustrate two widely separated degrees of faith—one that demands *the laying on of hands,* the other, not even a touch or command from the Master,—but only one's getting in touch with Him.

were certifications, first, of the divine sanction He enjoyed; second, of the divine authority He employed. The Capernaum citizenry, after the healing of the paralytic, all agreed, "We never saw it on this fashion."[47] Luke records that following the raising of the young man of Nain, "fear took hold on all: and they glorified God saying, A great prophet is arisen among us: and God hath visited his people."[48] The multitude which followed Jesus in the Triumphal Entry answered the Jerusalemites' queries, "This is the prophet, Jesus, from Nazareth in Galilee.[49] Turning to the Fourth Gospel, we recall that Nicodemus said to Jesus, "No man can do these signs that thou doest, except God be with him."[50]

Jesus' healings and exorcisms were, secondly, immediate and effective alleviations of human suffering. Those of us who consider ourselves evangelical Protestants are frequently so zealous to maintain Jesus' divinity that we completely fail, at times, to properly emphasize His just as genuine humanity. How frequently the Gospel writers tell us *Jesus was moved with compassion* when He saw the crowds, or individuals, so needy of help! Jesus Himself declared, when they were only physically hungry, "I have compassion on the multitudes, because they continue with me now three days, and have nothing to eat." The "three days" of course, by Semitic reckoning, were not necessarily 72 hours but probably little more than 24 hours. The multitudes were in no danger of starvation. Any of them could have gone in a comparatively short time, perhaps an hour or so at most, to a place where food would have been available. But Jesus was touched with sympathy for them when they were thus little more than inconvenienced by the lack of food. Jesus was always deeply moved by the more genuine sufferings of His fellowmen, and He sought always to rid them of those sufferings.

In the third place, I am convinced that for Jesus His healings were ultimately only means toward an end, and that they were, then, correctly categorized by the Evangelists with His *teaching* and *preaching*.[51] The end or goal which He hoped to accomplish

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[47]Mk. 2:12.
[48]Lk. 7:16.
[49]Mt. 21:11.
[50]Jn. 3:2.
[51]Mk. 1:14, 21, 34; Mt. 4:23; 9:35; Lk. 4:15, 40, 43, etc.

by these three means was the consummation of His Kingdom. The Kingdom was central to His life and message. It colored all His parables. It was the core of all His preaching. It was the motivating factor, even more than His natural human sympathy, behind all of His healings and exorcisms. After that crowded first Sabbath in Capernaum, Jesus had arisen the next morning long before dawn, and He went out of the house to a quiet place on the hillside overlooking the lake. Here it was that he replenished in prayer and communion His store of divine energy (*dumanis*). When the disciples found Him with the news, "All are seeking thee!" Jesus replied, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth."[52] And Matthew adds, "And Jesus went about in all Galilee, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of disease and all manner of sickness among the people."[53] His was a threefold ministry. The healing ministry was only a third of the total; though it made such a tremendous impression upon the multitudes that it must certainly have bulked much larger in the thinking of many of them. Jesus was for them, as He still is for us today, the Master Physician *par excellence,—Jesus: Physician Extraordinary!*

PREDESTINATION AND ELECTION: DOES THE CONFESSION OF FAITH PRESENT A SOUND VIEW OF THEM?

By Judge James Quarles,
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The writing of this article was prompted by reading a very arresting book by the Reverend Robert Ware Jopling, of Lancaster, South Carolina, entitled *Studies In The Confession of Faith: The Five Points of Calvinism Examined.**

Multum in parvo is an appropriate general description of this

[52]Mk. 1:38.
[53]Mt. 4:23; Cf. 9:35.
*Jacobs Press, Clinton, South Carolina. Cloth $1.00; Paper $0.75.

book of 90 pages, using the phrase in the qualitative as well as in the quantitative sense.

The author, presumably, was born and bred in "the five points"; and, as is required, accepted the Confession and Catechisms as containing "the *system* of doctrine [whatever those words may mean] taught in the Holy Scriptures" when he was ordained as a Presbyterian minister. Evidently, however, further study led him to the conviction that Chapter III of the Confession, which chapter treats of the doctrines of Predestination and Election, is not a sound interpretation of the Scriptures. To quote:

> "All went well in my studies until I came to Chapter III of the C. of F. Paragraph I of this chapter is a statement of the Sovereignty of God." That paragraph, he continues, "gives us a cut and dried world with man a mere puppet in the hands of God." (pp. 2, 6.)

> "Only as a created being is free under law with power to obey and disobey can he be a moral or a responsible being. Only then can he develop a character good or bad; acquire merit and deserve reward, or demerit and deserve punishment." (p. 6.)

> "In eternity past, before God entered upon the enterprise of creation, He was an absolute sovereign. There was nothing, no one to influence or to try to influence His will. He was free to create or not to create moral beings, as angels and men in His own image. But He saw, as even we can see, that if He should create other morai beings, He would of necessity place limits upon His own sovereignty. For a moral being is of necessity a free, sovereign being; free to choose and act for himself. Speaking in the idiom of the Greeks, by how much sovereignty God bestowed upon man, by so much He limited His own sovereignty.
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> "God, seeing this, thought the adventure worth the cost, and so created man in His own image, endowing him with intellect, feeling, and will, the power to see and choose and act for himself." (pp. 6-7.)

> "God's invitations, commands are enabling. What God invites, commands man to do, that God makes possible for man to do." (p. 17.)

> "Calvinism teaches that the order in the salvation of a soul is (1) Regeneration, (2) Faith, and (3) Repentance. But regeneration saves. It is the only way infants and other irresponsible persons can be saved, since they can not repent or believe. No regenerated soul will be sent to hell. You may set your seal to that. If, then, one must be re-

> generated before he can believe or repent, it follows that one is saved before he believes, and faith and repentance are seen to be the *fruits* of salvation. But the Scriptures uniformly teach us that faith and repentance are *antecedent conditions* of salvation, which man must fulfill before he can be saved." (p. 19.)

The author, however, specifically avows his belief in the doctrines of Predestination and Election, but not Predestination and Election with features of exclusion as set down in Chapter III of the Confession of Faith. He says:

> "That God has predestinated, elected, chosen some unto eternal life, is so plain in the Scriptures that he who runs may read. (See Eph. 1:4, 5, 11, etc.) But does this prove that all the saved and all the lost are predestinated and fore-ordained, according to the C. of F. III: III-VII? . . . In no case of electing one does God thereby damn any one else. He rather uses those whom He elects as His servants to help Him in bringing blessings upon the rest of mankind." (pp. 42, 46.)

The cases of Noah, Abraham, Joseph, Moses, John the Baptist, the Apostles, and Saul of Tarsus are cited.

> "But God invites all men to come to Christ. Does not God give the invitation in good faith? Does He not use the universals, 'Whosoever believeth', 'Whosoever will'?" (p. 37.)

The foregoing excerpts give, I think, an adequate general idea of the author's thesis.

The present writer, who is a lawyer and not a theologian, has very sincere doubts of his competence to appraise a book which treats of such recondite questions in religion as are discussed in the one under consideration here. However, the profession of law covers a field virtually unlimited in scope and variety, and a member of it is, therefore, apt to find himself called upon sooner or later and from time to time to deal with subjects outside the boundaries of law proper. Medicine, chemistry and physics are sciences which figure largely in certain branches of the profession, and even principles of fundamental theology have been known to be involved more or less directly. Illustrative of this last were what are known to lawyers as the *Gold Clause Cases,* decided by

the Supreme Court of the United States in 1935. In those cases one of the Justices wrote a separate opinion concurring in the result reached in the majority opinion but basing his concurrence upon the remarkable proposition that although the Government had, in the exercise of its sovereign power to borrow money, issued the Liberty bonds and had expressly stipulated to pay them in gold coin of the standard of weight and fineness existing at the date of their issue, it could nevertheless repudiate that promise by exercising another of its sovereign powers, namely, the power to regulate the value of money.

Such a conception of governmental sovereignty struck this writer as being singularly fallacious, erroneous and contrary to rudimental good faith, and he undertook in a magazine article to refute it. (*Georgetown Law Journal,* November, 1935). Whatever of special qualifications, if any, the writer possesses for dealing with the subject of sovereignty in the present connection are referable to the study he gave the general theme in the preparation of that article, supplemented by a quickening perusal of the cogent reasoning found in the book now under discussion.

I.

Almost always, the word "sovereignty" is defined solely in terms of *authority* or *power*. Despite that fact, and despite the further fact that in common speech the term is used in the narrow sense of sheer power, the truth nonetheless is, as careful reflection will reveal, that sovereignty, even in its most unqualified form, is not, and in the nature of the case cannot be, mere power—"the anarchy of pure force," to appropriate a phrase in Herbert Agar's fine book, *A Time For Greatness*. Rather, logically and theoretically, it is a well-balanced composite of power, wisdom, justice, honor and the other cardinal virtues. Indeed, one distinguished writer conceives sovereignty as resulting from the combination of the basic virtues rather than as being itself one of those virtues. He states: "Sovereignty is not a property of the divine nature, but a prerogative arising out of the perfections of the Supreme Being." Obviously, unless sovereignty were such a composite or result it could not function in a consistent, rational and just way.

And the very fact that sovereignty is not subject to any law outside itself implies that it has governing principles which consitute its own being, else it could not operate at all, much less with wisdom, efficiency and fairness.

As already intimated, in order to discern the true nature of sovereignty it is necessary to begin at its very source, the Deity. There, of course, we have sovereignty in its primary form and in its nearest approach to the absolute; and yet God Himself is not sovereign in any such arbitrary and erratic sense as is implied by the use which at times has been made of the term.

Divine Sovereignty, we read in Holy Writ, from time to time entered into covenants, or agreements, with His creature, Man; and the essential nature of that sovereignty was such that God not only did not, but could not, violate or revoke a single provision of the covenant. That deduction, the present writer respectfully maintains, rests primarily and sufficiently upon reason, but it happens also to be confirmed by the record. It is written,

> "For when God made promise to Abraham, because He could swear by no greater, He swear by Himself." (Heb. 6:13.)

That is, His promise was given the sanction of sovereignty at its fountain-head, which implied both the irrevocable purpose to perform and the power to carry out that purpose. And in immediate connection with the verse above quoted there appear phrases such as "the immutability of His counsel" and "immutable things in which it was impossible for God to lie." Taken together—the verse and the phrases, in particular the deeply significant word *"impossible,"* plus the other considerations hereinbefore submitted—the conclusion seems inescapable that sovereignty, in its ultimate seat and source and hence in its very essence, is principled and not arbitrary, harmonious and not discordant, consistent and not self-contradictory, and that it is infinitely fair.

In what has here been said so briefly, the effort has been to clarify; and clarification, as we have seen, necessitates an enlargement of the ordinary concept of sovereignty, which enlargement, somewhat paradoxically, discloses sovereignty's inherent, yet rational and pleasing, limitations.

The learned Justice, manifestly thinking of political sovereignty solely in terms of power, concluded that the Government could, in the exercise of one sovereign function, solemnly pledge itself to pay in gold of a certain standard of weight and fineness and later, in the exercise of another sovereign function, could repudiate that promise.

So, in like manner, may it not be that our revered ecclesiastical fathers, in a fervor of zeal to avow unqualified belief in God's absolute supremacy and inherent sovereignty, and also thinking of sovereignty solely in terms of power, formulated a creed which does not take adequately into account other properties of the Supreme Being that nonetheless are implicit in the stupendous word sovereignty as related to Him?

II.

To refer to the second and third excerpts above. In the humble yet carefully considered opinion of this writer, our author there presents a logical, sound and scriptural view of the qualifying effect of man's free agency upon God's sovereignty. If, as we believe, God created man a morally responsible being, He thereby made him a free agent, since responsibility connotes free agency. And just in the measure that man is a free agent, in that same measure God's sovereignty is modified and rendered non-autocratic.

Are the doctrines of Predestination and Election, as set forth in Chapter III of the Confession, compatible with the principle of man's free agency? It would seem that they are not. Scarcely can man be said to be a free agent if in the matter of his essential part in the superlatively momentous concern of his soul's salvation he is rendered helpless or his efforts ineffectual by a pre-determined and irrevocable adverse decree. It must follow, then, that to recognize the truth of man's free agency is, by that very token, to discard the excluding features of Predestination and Election from those dogmas as they are enunciated in the Chapter III formula.

However, it would appear further that in creating man a free agent God heightened His own glory, inasmuch as He thereby exercised His sovereignty in a far more exalted way than would

have been the case had He created man devoid of free agency—in fact, in the very highest conceivable manner, at least as regards all beings and things terrestrial. In truth, so far as the human mind is capable of comprehending and judging, there is no higher property in the being of the Deity Himself than that of His own free agency. And that attribute leaves God unhampered whenever, because of the sinful or foolish exercise by man of *his* free agency, it becomes necessary for God to bring to bear countervailing influences and events. (Gen. 45:5; Judges 2:14; 2 Sam. 17:14; Neh. 4:15; Job 5:12; Psalm 106:41.)

Furthermore, the principle of God's free agency would seem a logical correlative of the principle of man's free agency: man free and his Creator in a straightjacket of His own construction scarcely would make sense.

So, on the whole, it probably is more a matter of constant regulation and adjustment than of antecedent fixedness. Certainly it is clear from Scripture that the element of *contingency* is fundamental in the Divine scheme of events. (Lev. 26:40-42; Deut. 28:1, 15; Deut. 30:1-3, 17-18; Acts 27:31.) In view of which, there may be more of truth than the Calvinistic mind is wont to admit in what Edwin Arnold expressed when he sang,

> "Not law, not fate, not foreordained course
> Hath moulded what we are, and built the worlds;
> But living, regnant Love."

III.

Dr. Jopling's contention, in the fifth excerpt above, that according to the Scriptures faith and repentance precede regeneration in the process of salvation is not convincing to this writer. Time and space, however, are not available for discussion of the question except very briefly. It does not seem to the writer necessarily to follow that because regeneration is the only grace operative in the cases of infants and incompetents it alone suffices to save in cases of responsible persons. Regeneration, as this writer reads the Scriptures, is an essential precedent enabling act on the part of God the Father (John 6:44; John 3:3; Eph. 2:8). But

he thinks the divine act always takes place where the slightest desire to be saved is manifested by the individual (Isa. 42:3; 65:24; Ezek. 33:11; Matt. 12:20).

But chapter VI, paragraph IV, of the Confession declares that as a result of the fall "we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to evil." The Scripture citations in the footnotes would seem scarcely to warrant the declarations in the stark forms just quoted. Indeed, the citations from Romans, where Paul avows that "to will is present with me, but how to perform that which is good I find not," and, further, that he is conscious of two laws operating within him, one tending to good and the other to evil, definitely would appear, in and of themselves, a refutation rather than a confirmation of the unqualified statement of the Confession. Waiving, however, the point as to the validity of the support relied on, we affirm that those citations must of course be read in the light of Isaiah 42:3, etc., *supra*. And when so read, certainly they are purged of the quality of irrevocable and hopeless finality ascribed to them in the Confession.

The book under consideration makes plain that it is the product of a philosophical mind, well trained and abundantly stored, and of a soul aflame with evangelistic ardor. It should be widely read and carefully pondered.

GIVING THE RIGHT PULL TO THE PULPIT

*An Address to Preachers and Preachers-to-Be**

By the Rev. J. H. Marion, Jr., D. D.,
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There is an old saying, of which young brides are often reminded, that "the way to a man's heart is through his stomach." It is doubtless good sound anatomy for brides, but for the preacher the saying might better be made to read, "The way to a man's heart is through his ears." So far as the Christian pulpit is concerned, anyway, that is a perfectly obvious fact. However else a minister may leave his impress on people's lives, the moment he ascends the pulpit he must make his way into men's hearts by the roundabout and frequently bumpy way of their ears. He must get attention before he can win agreement and approval. He must captivate in order to convince.

"My gospel is true," the preacher may say, "its power is great, and my impulse to give it out to men is a very fire in my bones. But how can I be sure of setting it forth so that men will listen? How be sure of preaching in such a way that men week after week will lend me their ears and also be grateful that I have spoken?" These are questions that every preacher faces, that he has to face and answer rightly, indeed, if he is to be effective. Times do come, to be sure, when, his soul aflame with a truth he knows to be unpopular, the preacher must speak out with the magnificent carelessness of Jesus when he said, "He that hath ears to hear, let him hear,"—in other words, Take it or leave it! But that sort of fearless and prophetic nonchalance cannot be the preacher's dominant mood. People are simply not made to respond to it. Even the Master, for all the uniqueness and depth of His power

*Delivered at the opening of the session of Union Theological Seminary, Richmond, Virginia, September 15, 1943.

and grace, was always aware of the unceasing need of attracting men's attention if he was to build convictions in their hearts; and no less aware must we preachers be who speak in His name today.

But—how to do it? There lies the rub. In this glittering and dazzling world, so full of exciting material things, how get the attention of men for those "things unseen" which are redemptive and eternal?

One extreme and rather simple way of getting attention most of us here today, I am sure, would instantly reject. That is the way of sensationalism. Some wag once said that most people nowadays would rather see a man "stand on his head and work his toes than stand on his toes and work his head," and there are preachers, alas, who apparently proceed on that cynical assumption. They seem to feel that to give men the gospel they have to give them a show. A California pastor, the papers recently reported, has lately been glamorizing his night service by vocal numbers from *The Chocolate Soldier* and *The Barber of Seville*. Another takes into his pulpit now and then a musical saw, which is said to work wonders on his congregation. In New York state another preacher some time ago became the village fire chief, and now people who never went to his church before are jamming his pews in the hope of seeing him shut off his sermon some morning and streak out of the pulpit, lickety-split, the moment the fire siren sounds. In fact, it's happened twice already! Now by these and similar tricks, be it granted, the ambitious parson may often catch and tickle the public's ear; but to so pathetic and theatrical a ministry, it is safe to say, few in our own communion will ever be seriously tempted. Our Presbyterian tradition and our own common sense are against it. To stoop to being a pulpit clown, even for commendable ends, is never to magnify but to cheapen and degrade the ministry.

But if, abhorring the sensational, we are willing to leave to its practitioners their petty reward, to what means can we look as preachers for the winning of an unbribed and abiding hearing? To my own mind anyway—and this is the gist of all that I wish to say—the supreme secret of preaching appeal lies in the spiritual quality and content of our message itself. Some weeks ago, for the *New York Times* magazine, a reporter asked Sir Harry Lauder,

the famous Scotch entertainer, if he would mind telling the secret of his amazing popularity. Sir Harry's answer, I think, is worth pondering. As far as he could tell, he said, his popularity was due above all to the kind of songs he sang on his programs. "A love song, a fighting song, a song about home—that," said Harry Lauder, "is what people like and that's what I give them." It is an answer bristling with suggestion for all who preach and all who aspire to preach.

Fundamentally and finally, the preacher's pulpit appeal must stand or fall upon the quality of his pulpit music, the vigor and variety of his pulpit song. By the sheer force of his personality quite often a preacher may rivet the eyes of a town upon himself as a magnet pulls nails. By the mere cleverness of his homiletics—the right arrangement of his sermonic material, the vividness and precision of his illustrations, the beauty of his language and the grace of his gestures—by these and other skills a preacher may deepen his appeal and widen his hearing, and happy the man who by these legitimate means can do that. But all genuine preaching appeal, resting as it does on something deeper down, though it may be enhanced by the adornments of personality and skill and training, can only be securely built by the sounding of the authentic and richly varied notes of the gospel itself.

I. "A Love Song."

For one thing, a man's preaching appeal is always measured partly by his skill in sounding the gospel *love song*. It may not be strictly true, as the popular song has it, that "it's love and love alone the world is seeking," but the world's search for love is so imperative at least that unless it finds love—all the love man's spirit needs—no other possession men gain will be supremely satisfying. It is a rather disturbing commentary on the American pulpit that so many of us preachers nowadays have, at this point, allowed the makers of our movies and the writers of our songs to read more correctly the nature of the human heart than we ourselves have read it. Whatever their spiritual blindness, our commercial entertainers all are shrewdly aware that nothing about the human heart is stronger than its craving for love; and though

the quality of the love they offer may be open to question on many counts, still they know that men respond to the appeal of love because they cannot live without it.

What the minister must see is that Christian preaching will never achieve its highest appeal until it too comes to terms with that fact. It may well be true in a sense, as some voices of our day are protesting, that people nowadays are not demanding of the pulpit a message of love. Not being sentimental, our generation, we are told, wants on turning to the pulpit to hear intensely practical sermons about practical subjects. Nor can that claim, in part, be disputed. But what is true, for example, about the attitude of modern men toward their sins is true also about their craving for the gospel notes of love and grace. Sir Oliver Lodge, I believe it was, remarked a few years ago that "modern men are not worrying about their sins," and so far as the conscious minds of millions are concerned, that could hardly be denied. Men by and large are not consciously worrying about their sins. But men today, as always, are worried sick by the deadly fruits of their sins. They are worried about the war; they are worried about the rising tides of hate and bitterness; they are fretted and torn by the frequent emptiness and futility of their own lives. The very word "sin" may have been discarded, but the tragic effects of a spiritually mismanaged life, of broken fellowship with God—what our gospel calls "the wages of sin,"—those are there nevertheless, and men are sick inside. Though troubled indirectly they are troubled nevertheless, and in the same way I think men today are hungry for the grace of God. They may not demand divine love as love, or grace in the terms our fathers put it in, but we can always be sure that what they are spiritually needing they are subconsciously craving, as a man in a stuffy room may want fresh air and not realize it.

The wise preacher, therefore, eager for a hearing, will not forget these subconscious cravings of the human heart. It isn't one sort of heart, we need to remember, that is stirred by the music of a Harry Lauder and a different heart that swings open to the sermons of a George Truett or a Harry Fosdick. It is everywhere the same heart, a self demanding in both cases not simply intellectual stimulation but emotional satisfaction. The

tender notes of John 3:16, to be sure, may never be as popular as "Roamin' in the Gloamin'" or the love songs of *The Student Prince,* but the preacher who can do for the gospel love song what Romberg and Lauder have done for the others will hardly fail to catch the ears of sin-burdened and hungry-hearted people about him.

II. "A Fighting Song

In the second place, toward winning a satisfying hearing in this generation the preacher will not forget to include in his repertoire the Christian *fighting song.* The modern Christian pulpit, laments the professor of preaching in Yale University, "too often presents the unpropitious spectacle of a mild-mannered gentleman trying to persuade a docile company of people to be still more docile." It is a telling description of a certain type of preacher, but that remark comes nowhere near describing a single one of the most appealing and useful preachers in Christian history. Always the great preachers have been aggressive preachers sounding an aggressive note. They have been no kin whatever to Mr. Milquetoast, and, what is more, their force and charm have lain not so much in their physiques or personalities as in the content of their pulpit message. Look at Luther, Wesley and Beecher, or at men like Stanley Jones, Buttrick, Ernest F. Tittle or Ralph Sockman in our own day. Each of those men, in his own fashion, has been a great preacher; each in his own accent has been able to catch the ear of his generation. Why? Partly, I think, because whatever wooing notes of Christian love they have been able to sound, they have not been silent concerning the more heroic and demanding aspects of the Christian life. They have succeeded so well as preachers, in part anyway, because a pale, bloodless docility is not the state of grace into which the gospel is trying to bring the human family, and thoughtful people know it.

In one of the earlier chapters of Isaiah we find the prophet, aroused by those who are perverting and blurring moral distinctions, voicing this warning note, "Woe unto them that . . . put bitter for sweet and sweet for bitter." It is a good verse for

the preacher to write upon the door-posts of his house and upon his gates! As we said a moment ago, if the gospel is to be for men what Christ came to make it, we must in our preaching show it to possess a quality and a grace that is sweeter than honey and the honeycomb. We must not put bitter for sweet. But neither, if we are to be appealing in the finest sense of the word, can we afford to put sweet for bitter.

For all its stress upon the grace of God, the New Testatment never depicts the Christian life as a perpetual picnic—or as any kind of picnic. In that realistic book there is far more of the sound of battle than of banquets. The Christians of that day were battling Christians. Many saw themselves as standing continuously on a spiritual firing line. The church for them was never simply a bomb-shelter; it was always too a training camp, a school for pilots and technicians of the spirit-life, a place where people who believed in the Christian Way were made strong to go out and fight for that Way against the powers arrayed against it. To endure hardness, in a word, as "good soldiers of Christ," they must not, as they knew, demand of their leaders a gospel consisting of all sweets and no bitters.

So, too, in their deepest hearts, the people of our own day are demanding of us a no less realistic gospel. What real people in days of danger demand of their political leaders they also ask of their spiritual guides and teachers. In a world of wrong where wrong so often turns to insidious peril, strong people have no wish to be pampered like milk-fed babies, and they will not long respect the leaders who try it. Turn for a moment to the people of Britain during those dark days of 1940. Under machine-gunnings and dive-bombings, the fiery devastations of Plymouth and Coventry and London, they so bore themselves as men that we Americans, marvelling at their courage, could not but feel a surge of pride in being members of the same human family. How did they manage it? Because of their sturdy character partly, but also in part because a valiant voice dared to call forth the best in that character! Their Prime Minister never let them down by letting them off. Not wine but blood, not rest but toil, not peace and laughter but sweat and tears—that was what Churchill promised them, and that was partly why, in their critical ordeal,

they could stand and "take it." The truth, dark or tough as it might be, was good news, and the sleeping heroes and heroines within them rose to meet it.

Just so in our dealing with the gospel, the wisdom and courage to put bitter for bitter, sternness for sternness, will evoke in all discerning disciples a like response. Because the appeal of all great preaching lies in the winsome presentation of the whole gospel to all sides of the whole man, people simply cannot respond as finely and fully as they ought unless the tougher chords and more pugnacious instincts of their being are properly struck and aroused. A Christian call to battle against economic injustice, intemperance or racial ill-will may not, to be sure, stir one's people like "Anchors Aweigh" or the Marsellaise, but one's maturer members will want the gospel dynamite along with the sugar, the duty with the privilege, the battle with the inner peace. As Dr. Herbert H. Farmer puts it in the introduction to a book of sermons,† "The note of a call to adventure, to danger, to heroic and costing enterprise, must be heard, if the gospel is to fit the modern scene and to seem any other than a mere twittering of birds over a volcano. The gospel must indeed bring comfort and peace and joy, otherwise it would not be gospel; but if it brings only that, or rather if it does not bring it in and through challenge and demand, it will not be credible. It will seem *too easy to be true.*"

Today's preacher, therefore, eager to gain the kind of hearing that does not finally undermine his own self-respect, will remember that. The Christian warfare too, he will know, is stern and total war, and mere pulpit candy is never the diet of conquerors. Along with the gospel love song, he will give his people a fighting song.

III. "A Song About Home."

Finally, for the sake of a sure and abiding pulpit appeal—one that wears well year in and year out—the preacher will not forget

†*The Healing Cross,* Herbert H. Farmer. Charles Scribner's Sons, New York. P. ix.

to give his people now and then a *song about home*. If as preachers we allow the sentiment of that great old hymn—

> Our God, our help in ages past,
> Our hope for years to come,
> Our shelter from the stormy blast
> And our eternal home,

—if in public worship we allow the truth caught up in lines like that to be confined to our hymns alone, we are sure to rob our pulpit message of a note that people are craving. And the reason for that is not far to seek. Beyond our need as human beings for cleansing and forgiveness, beyond our need to be socially useful in the Christian warfare, is also our deep need of spiritual security: a fortress for our hearts amid "the slings and arrows of outrageous fortune," a hearth-fire at which to warm the souls that a cold world so often chills and freezes.

Not for many years, I think, have men been so clearly aware of that need as they are today. Whatever else the war may be doing to mankind, it does seem to be teaching us afresh that security is not merely material and social. A sound security, many are learning now for the first time, takes more than bricks and cushions and dollars and steam-shovels to build. Here we are, we moderns, with our age-old, basic urge for shelter and security, and yet here we all are huddled together in the house of our civilization with the roof blowing off and the winds howling about and the rains beating in with a fury that we find it hard and sometimes impossible to face. How explain it? What's the matter? Five thousand years at least of putting security first, of toiling and striving for it, and now we step out on what looks like solid ground and find it quicksand! We set our feet on ancient floors and find them gutted by termites. What does it mean, at bottom, but that any security worthy of the name must be more than material, more than social? It means at bottom only that, and millions of men today are coming to see it.

This poignant fact, moreover, goes far to make the day in which we live a great day for preaching. The really priceless security, as many are realizing now, is after all entirely spiritual. It is the inward, interior condition of having a soul so firmly planted on God by faith and trust that nothing—not even material

insecurity—can shake it to pieces in despair and bitterness. Security, in a word, lies in having a home for our souls that neither war can sweep away nor fires burn down, and the revived awareness of that forgotten fact is bidding men turn once more to the Christian pulpit to hear again the reassuring truth wrapped up in the words of the Psalmist, "Lord, Thou hast been our dwelling place in all generations."

What that word can mean to many of the battered souls and orphan spirits of our day comes out vividly in the story of an eminent German refugee now in this country, Dr. Derso Shybekay. The editor of a great German paper when Hitler came to power, he refused to bow the knee to the Nazis. For months in a concentration camp he was tortured to agony. Finally our ambassador got him out and he arrived in this country with a sick wife, two boys and two dollars. Some months ago he made a talk to the student group of a church where a minister friend of mine is pastor. He told how all his material security—home, fortune, a mansion, servants—had been swept away at the word of a dictator. Later that day he was talking with my friend about the life in the concentration camp. The most terrible sight he had seen there was that of men going to pieces before his eyes. But some came through, he continued, and those who did so were uniformly men of faith. Then suddenly, turning to my friend, he said, "Young pastor, preach for conviction! Give your people something solid to stand on and from which they can never be dislodged. The only thing that brought me through, and those of my friends who came through, was the faith that, come life, come death, our times, our dreams, the good things for which we fought, were in the hands of a good God." Well, that's Christian security, and if in possession of it this German editor came through his ordeal so well, it was mainly, I am sure, because from some understanding, faithful preacher he had heard "a song about home"—the gospel song about Home!

Even in our own land, physically safe and well-fed as most of us are, there is enough and more of uncertainty, instability and doubt to give that same pulpit message a powerful appeal. For both in war and in peace the orphan spirits, unsatisfied amid the advance of science and the flux of politics, are always with us.

The deep hunger of these and numberless other folk, restless till in God they find their rest, is an inward condition that is never completely banished from the human scene and one on which the preacher may always count, as a poet saw so well—

> For men are homesick in their homes,
> And strangers under the sun,
> And they lay their heads in a foreign land,
> Whenever the day is done.

And this means that, impatient as thoughtful people are of sentimentality in the pulpit, they are going to respond, many of them, to any vital ministry that supplies them with the faith and the inspiration to build them a home "on the greatness of God." Even the skeptical psychologist, pooh-poohing in his proud self-reliance the Eternal Refuge of Faith, is never quite so self-reliant that he wants a tent for a dwelling during a hurricane; and so amid the gales that blow about their spirits men long no less acutely for the coverings that cannot be tattered or blown away. Said Franklin K. Lane years ago, in a wistful, yearning sentence, "My God, how I do cling to whatever scraps of faith I have and put them together to make a cap for my poor head." Just so, countless men today are rounding up what scraps of faith in God they have to make caps for their poor heads, roof-trees for their hearts; and happy the preacher who is at once artful enough and not too scornful of theology to help do it!

To go back now, for just a moment, to where we started, "I give them," said Harry Lauder, "a love song, a fighting song, a song about home; that's what people like and that's what I give them." Likewise with such a pulpit formula, wisely followed, the preacher too can hardly fail. For, after all, it is in what the heart of man yearns for, and not in what his ears are often made to itch for, that the secret of preaching attractiveness abides. A love song, a fighting song, a song about home—let the preacher, given the right spirit and the right training, determine to give his people these fundamental variants of the Song of songs, and he will lay the only solid foundation that can be laid for a satisfying pulpit popularity. Let him, with all the art and devotion he can

muster, give voice, year in and year out, to those high spiritual notes (not "flatting," as the singers say, on any of them) and he need have no fear of deaf ears about him. People will come and they will listen, and in time, please God, they may say in gratitude, not that he was eloquent perhaps or brilliant or scholarly, but that he did declare unto them the whole gospel of God, and that his word was with power.

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A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued quarterly—November, February, May, and August. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister Churches.

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond 9, Va.

I. EXEGETICAL THEOLOGY

THE LADDER OF PROGRESS IN PALESTINE. *By Chester C. McCown.* Harper and Brothers, New York. xvi and 350 pages. $3.50. While the present war has brought active archæological investigations to a halt, it has also afforded archæologists the desired time for summarizing the results and significance of the archæological findings of the hurried years before the war. In recent times three such studies have appeared: W. F. Albright's *From the Stone Age to Christianity,* (Baltimore, The Johns Hopkins Press, 1940), with its companion volume, *Archæology and the Religion of Israel,* (Baltimore, The Johns Hopkins Press, 1942), and *What Mean These Stones?,* (New Haven, American Schools of Oriental Research, 1941), by Millar Burrows. Dr. McCown's book is an important addition to this group, supplementing them in a valuable way.

The book is actually a handbook to Palestinian archæology, describing "the methods and results of typical and important excavations so as to give an intelligent but non-technical reader some appreciation of how the archæologist works and what he discovers." It has been under preparation for twelve years and in form as well as in content justifies the labor expended. A selected bibliography, illustrations, maps and charts add to the usefulness of the book. The actual scope is so wide that a review cannot do it justice, beyond pointing out that it is a complete survey of the excavations in the Holy Land, arranged in historical order from the prehistoric caves through the two important sites of Jericho and Tell Beit Mirsim, the South Palestinian towns, Megiddo, Samaria, Jerusalem, Galilee of New Testament times, down to Byzantine and Moslem remains, and closing with the period of the Crusades. A final chapter, "What To Believe," is a necessary warning against misuse and misunderstanding of the results of Palestinian archæology, also a sketch of future contributions which may be made in this field.

While there are conclusions with which a reviewer would disagree, while Dr. McCown's basic viewpoint, evident even in the title, *The Ladder of Progress,* could well be questioned, and while the relevance of many discoveries for Biblical study is often minimized; these facts do not detract from the appeal and interest of the book. With the three works mentioned above this now gives us a useful view of the results of seventy-five years of archæology in the Holy Land. B. H. K.

TELL BEIT MIRSIM III, THE IRON AGE. *By W. F. Albright,* with a chapter by J. L. Kelso and J. Palin Thorley. American Schools of Oriental Research, New Haven, Conn. xxvi and 229 pages, charts and plates. $4.00. As has often been pointed out, Dr. Albright's work at Tell Beit Mirsim, his orderly and scientific method, the unusually full report of his finding and his interpretation of such findings are a model of the best archæological procedure. Tell Beit Mirsim, almost certainly identified with the Biblical

Kirjath-sepher or Debir, "modest in its yield of museum pieces, chary of inscription . . . has yet thrown disproportionate light on many hitherto obscure corners of Palestinian archæology." The present work brings to a temporary close the publication of the results of four campaigns carried on at this site. It includes an index to the complete series and the first publication of important ceramic studies by J. L. Kelso and J. Palin Thorley.

The average reader will, of course, prefer to depend on the more useful books interpreting the findings of archæology rather than on technical reports such as this. However, even one untrained in archæological method can learn much from an examination of these publications. Not the least of such knowledge will be a profound respect for the scientific procedure followed by modern archæologists and a deep appreciation of the enormous contributions which Dr. W. F. Albright has made to Old Testament study as a whole. B. H. K.

DAILY LIFE IN BIBLE TIMES. *By Albert E. Bailey.* Charles Scribner's Sons, New York. 360 pages. With 116 illustrations and maps. $3.00. There are many Bible students—ministers, Sunday School teachers and others—who long for a book which avoids technicalities but collects the multitudinous facts which modern research, archæological and historical, has discovered regarding daily life in Bible times and which presents them in attractive and usable form. Professor Bailey, a competent scholar who has many valuable works to his credit, has prepared such a volume. He accepts the critical approach to the Scripture, but even the most conservative student will be grateful for the admirable presentation of varied data throwing light on Bible times. Dr. Bailey has carried many parties to the Holy Land and has kept himself informed of the latest discoveries of the archæologists. The presentation is popular in the best sense of the term. The chapter divisions, by topics and periods, the general index, the index of Biblical passages, the bibliographical references, make it an extremely usable book. I regard this as one of the most valuable Biblical tools for the average reader that has appeared in recent years. E. T. T.

THE ANTI-ANTHROPOMORPHISMS OF THE GREEK PENTATEUCH. *By Charles T. Fritsch.* Princeton University Press, Princeton, N. J. 81 pp. $2.00. This published revision of an original doctoral dissertation is the tenth in the important series of Princeton Oriental Texts and a valuable contribution to Biblical studies, particularly in relation to the text and character of the Septuagint Version. Here are collected all the instances in the Greek translation of the removal or moderation of the human qualities or emotions attributed to God in the Hebrew Old Testament. The work has been conveniently and appropriately divided into instances of anti-anthropomorphisms, anti-anthropopathies, change or omission of the name

of God, denial of motion or place to God, softening of expressions which seem to disparage the majesty or honor of God, grammatical changes which give a more exalted conception of God and the interposition of intermediary elements. From this groundwork the author draws few but important conclusions and includes an appendix contrasting Codex Alexandrinus with Codex Vaticanus, a table of anti-anthropomorphisms in the other Greek translators and a full bibliography.

The significance of such a work does not, however, appear from a table of its contents. It is rather found in the conclusions drawn and in its value for a general field of Biblical study. In both of these the author has made a definite contribution, as he has pointed out the evidence in his study that this anti-anthropomorphic tendency in the Septuagint was due to Greek influence rather than to a movement within Judaism itself and as he distinguishes between two streams of development, one within Judaism culminating in the rabbinical exegesis, the other influenced by Greek thought and idiom and finally leading to the abstract Alexandrian philosophy.

This work adds, moreover, to our too little knowledge of the whole Inter-Testament period, and specifically of the interaction of Greek and Hebrew thought. Finally, it throws light on the complex problem of Septuagint studies. These studies will be of increasing importance for every student of the Old Testament, both for their aid in the restoration of the original Old Testament text and as they illuminate the character of Judaism in the years preceding the Christian era. While Dr. Fritsch's work is concerned only with a single aspect of the problem, it is done in an orderly and complete fashion and makes a definite contribution to the whole field of Old Testament scholarship. B. H. K.

THE EARLIEST GOSPEL. *By Frederick C. Grant.* Abingdon-Cokesbury Press, Nashville and New York. 270 pages. $2.50. Dr. Grant is one of the leading American students in the field of Form-Criticism and in this volume he gives a series of studies connected with the composition and character of the Gospel of Mark. The chapter headings are: The Oral Gospel, The Origin of the Gospel of Mark, The Evangelic Tradition, The Apostolic Preaching, Was Mark Written in Aramaic?, Jerusalem or Galilee? (a review of Lohmeyer's book), The Theology of Mark, Mark's Passion Narrative, Was Mark a Pauline Gospel? (a review of Werner's book), Was Mark Anti-Semitic?, Mark and the Social Gospel. In regard to the Gospel of Mark, Dr. Grant believes that probably a young clerk in Rome named Mark (but not John Mark) was commisisoned by the church in Rome to write down the oral gospel as it was current in Rome. He knew little or nothing of Palestine but fortunately did not cut out all the local references in the gospel stories he did not understand. The order of Christ's life given in Mark is probably about correct. But the character of the Gospel, the distinct interpretation of the life of Christ, is his

own, or was that of the group to which he belonged. He alters the earlier tradition that Jesus became the Messiah at the resurrection, feeling sure that Jesus must have known all through His ministry that He was the Messiah. He also follows the Galilean belief (see Lohmeyer's *Jerusalem or Galilee*) that Jesus was the universal Son of Man rather than the Jerusalem conviction that Jesus was the Jewish Messiah. Mark's problem was to explain two things. First, if Jesus was "Son of Man" all during His public ministry, why was the fact not known? The answer is twofold: it was due to the ignorance and blindness of men and also to the command of Jesus, forbidding the demons and the disciples to make it known. Second, why should the Son of Man die? The answer was that such was the will of God for Him, for thus was man's salvation effected. Mark also runs counter to the early tradition in making the Gospel center in the person of Jesus rather than the Kingdom of God. Lack of space forbids a fuller comment on the various chapters, which contain many interesting and suggestive ideas. However, we recognize that the period before the writing of the Gospels is one on which we have practically no information, and all such reconstructions, such as Dr. Grant's, are largely subjective hypotheses, and many scholars, starting from the same available facts, reach quite different conclusions. Although Dr. Grant insists that the Apostles, (and perhaps he would include the writer, Mark), were inspired by the Spirit of Christ in their interpretation, we cannot but wonder how the same Spirit led to such divergent views, which are presented not as complementary by contradictory interpretations. J. E. B.

THE APOSTLE. *By Sholem Asch.* Translated by Maurice Samuel. G. P. Putnam's Sons, New York. 804 pages. $3.00. At the very close of *The Apostle* Sholem Asch has written: "I thank Thee and praise Thee, Lord of the world, that thou hast given me the strength to withstand all temptations and overcome all obstacles, those of my own making and those made by others, and to complete the two works, "The Nazarene" and "The Apostle," which are one work; so that I might set forth in them the merit of Israel, whom Thou hast elected to bring the light of the faith to the nations of the world, for Thy glory and out of Thy love of mankind." These words not only constitute a moving prayer but also give us a clear insight into the purpose of the latter book. Some of the obstacles the author faced are immediately apparent. His own background of Judaism might have robbed him of sympathy for the Apostle Paul; the work had to be translated from the Yiddish vernacular into English; the scope of his project was immense. That Sholem Asch has surmounted each of these obstacles pays unquestioned tribute to him as one of the greatest of modern authors.

It is apparent also that the writer conceives of this book as a companion or sequel to *The Nazarene,* his earlier best-seller. Some compari-

son of the two, then, is inevitable. Thus the structure of *The Apostle* is the more satisfying of the two, since here the author discards the dubious re-incarnation scheme of *The Nazarene* and writes a straight novel, following the narrative of the Book of the Acts of the Apostles and developing the hints scattered throughout the letters of St. Paul. Many characteristics of his earlier work are evident again here. In both books Asch is, as Franz Werfel has said, at his best when he is farthest from Judaism. Thus in this life of St. Paul the intensity which is lacking in the first section has reached a high pitch at the end of the novel dealing with the Apostle's experiences at Rome. Again, Roman characters are apt to be more vivid and convincing than the Jewish ones, the most unforgettable figures of the book being, not Barnabas, James, Gamaliel and John, but Seneca, Poppæa, Tigellinus and Nero. Another characteristic of both books intensified here is the over-abundance of material. A lack of selection often impedes the movements of the story or diverts attention from its main drive. Examples are numerous, the most obvious being the long discussion of the events leading up to the burning of Rome, the involved description of the fire itself, and of course the inclusion of the imaginary meeting of Jesus and Peter on the Appian Way, the subject for a novel in itself, as it was in the famous *Quo Vadis,* but out of place here.

Remarks such as the above are, however, closer to quibbling than criticism. They do not alter the fact that *The Apostle* is a great book, a worthy companion to *The Nazarene* and in the tradition of important Biblical novels. Asch may at times write too much. He never writes badly, and he draws from his tremendous knowledge of antiquity to reconstruct each scene in exact and accurate detail.

Probably no one will agree entirely with the author's interpretation of the character and significance of the Apostle to the Gentiles. However, certain points should be noted: that as a Jew he is much closer to the Christian view than the popular Jewish conception of St. Paul as the founder of Christianity, stressed in Klausner's recent book *From Jesus To Paul;* that he is dealing with a man of contradictions; and that, finally, his avowed purpose is to set forth the "merit of Israel," elected "to bring the light of faith to the nations of the world." To the sympathetic and unprejudiced reader this novel cannot fail to accomplish this purpose and to give a wider knowledge of the Jewish features of early Christianity, a deeper sympathy for all Jewry and a more humble acknowledgment of our great debt to the Jewish people.

B. H. K.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS. *By Martha Tarbell, Ph.D., Litt. D.* Fleming H. Revell Company, New York. 416 pages. $2.25. PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS. *By Wilbur M. Smith.* W. A. Wilde Company, Boston. 436 pages. $2.00.

Tarbell's Teachers' Guide, now in its 39th year, is one of the best books to help the Sunday School teacher prepare to teach the International Sunday School lessons. It offers a brief explanation of and comment on the lesson text, adds "Light from Oriental Life" and notes on the historical and geographical background, and then devotes the major part of each lesson to material illustrating and applying the lesson to the present day. There are always some good stories. Any teacher who does not know this book should get acquainted with it without further delay.

Peloubet's Select Notes—now edited by Wilbur M. Smith, who is on the faculty of Moody Bible Institute—has appeared for seventy years and is probably the best known of all Sunday School helps. Dr. Smith has read widely in orthodox Biblical literature and brings together a large collection to enrich the Bible text. The editor himself is conservative and mildly premillenial. Application of the lesson is not neglected but the emphasis is on exposition of the word of God as it was understood by our fathers and our fathers' fathers. E. T. T.

II. SYSTEMATIC THEOLOGY

SCIENCE, PHILOSOPHY AND RELIGION, Third Symposium. Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life, Inc., New York. 438 pages. $3.00. This symposium contains the papers presented at the 1942 meeting of the Conference on Science, Philosophy and Religion. Called into being three years ago "to face the crisis in our culture by an experiment in corporate thinking," as Van Wyck Brooks tells us in the preface to the first symposium, the Conference had as its dual purpose "to build more secure foundations for democracy and to explore the possibilities of collaboration between the various disciplines it represents."

Among its members the Conference numbers scholars of national repute. Henry Norris Russell, Edgar S. Brightman, Lyman Bryson, Nels F. S. Ferré and Lionello Venturi are typical of the twenty-five authors whose papers are published in the present volume. In many cases the discussion that followed the reading of the papers is also printed, thus providing the stimulus of variant views and enabling us to see the Conference in action.

The papers are classified under five general heads as follows: The Problem of Objective Basis for Value Judgments; The Relation of General Objectives of the Conference to the Problems of Education and Public Administration; The Meaning of Human Dignity and Human Civilization in Terms of Various Disciplines; The Historical Process in its Effect on Art, Music and Letters; and The Significance of History for the Current Intellectual, Economic and Political Crisis.

As might be expected, there is a wide range in the quality of the papers and in their general relevancy to the central purposes of the Con-

ference. Enough of them are good, however, to make the book worth while to anyone concerned with the achievement of a common universe of discourse and the restoration of some synthesis to our knowledge. J. N. T.

TOWARDS BELIEF IN GOD. *By Herbert H. Farmer.* The Macmillan Company, New York. 252 pages. $2.00. We have long needed an up-to-date work on theism. The author holds that in dealing with personalities—whether in the case of God or other selves—we should approach them not as a mere "It" or as a bare "proposition" but as a personal being and thus make use of personal categories. The historic arguments for the existence of Deity—those from design, the bare idea of God, the first Great Cause and the moral proof—have, with the exception of the last argument, made the mistake mentioned above and have thus failed to make sufficient use of personal categories. This book holds that there are three vital elements in any real belief: the coercive or compelling, the pragmatic, and the reflective aspects. It analyzes exhaustively the idea and meaning of God in human experience and shows that it measures up to all three demands. In considering the reflective proof he well shows that God is the only valid foundation for such enduring values as the true, the beautiful and the good. While this is not in the fullest sense a work on theism, yet it indicates the lines along which a modern work on that great theme should proceed. It is very exhaustive, scholarly and timely. C. V. C.

THE PRIMACY OF FAITH. *By Richard Kroner.* The Macmillan Company, New York. 226 pages. $2.50. This book comprises the 1939-1940 Gifford Lectures. Circumstances delayed publication, and since these lectures were delivered two other volumes prepared by the same author round out this series into a sort of trilogy.

Kroner finds more aids to Protestant faith in the philosophy of Kant than are ordinarily found there. It is one thing to affirm that Kant's critique of pure reason resulted in the conclusion that no valid knowledge resulted from the activity of the speculative reason but it is quite another to assert that "Kant finally gave philosophy a new foundation with faith as its basis" (p. 27). By his interpretation and adaptation of Kant, Kroner achieves a helpful way of re-introducing faith as basic to thought. This is unquestionably a much needed service in our day of scepticism concerning legitimacy of faith in the rational process. L. F. K.

THE DIVINE-HUMAN ENCOUNTER. *By Emil Brunner. Translated by Amandus W. Loos.* The Westminster Press, Philadelphia. 207 pages. $2.50. A new book by Brunner is always an event to be looked forward to. This volume is a translation of a series of lectures delivered by Dr. Brunner on the Olaus Petri Foundation at the University of Upsala in the fall of 1937. They have been translated by Dr. Amandus W. Loos, of Spelman College, Atlanta, Ga.

Dr. Brunner says that the thesis of his book is "that the use of the Object-Subject antithesis in understanding the truth of faith . . . *is a disastrous misunderstanding which affects the entire content of Christian doctrine and also operates fatally in the practice of the Church,* most severely impairing the proclamation of the Word and faith among the fellowship" (page 21).

By the Object-Subject antithesis Brunner means the idea that "the divine revelation in the Bible had to do with the communication of those doctrinal truths which were inaccessible by themselves to human reason; and correspondingly that faith consisted in holding these supernaturally revealed doctrines for truth" (page 19). Brunner's basic objection to this whole idea is his conviction that in it the Biblical understanding of a God who confronts man in a personal encounter has been lost. To Brunner, Christian truth is an event. "And that event is the personal encounter between God and man." Brunner feels that when this understanding of Christian truth has been lost the whole body of Christian truth will be corrupted. He is convinced that if his thesis faithfully represents the Biblical understanding of truth, then "much of our thinking and action in the Church must be different from what we have been accustomed to for centuries" (page 7).

Brunner is opposed to every attempt of man to make himself the master of revelation. "The Word of God is no disposable object, but a free gift of grace. . . . The proclamation of the written word is God's word, whenever and wherever it pleases Him; the word of preaching is recognized as the Word of God only when and because the Holy Spirit gives it to be recognized as such. . . . The preacher has his sermon, on paper or in his head; but it can become a mighty deliverance of God's word only through the gift of God's Spirit" (page 25).

Starting from this point of view, Brunner thinks through the various doctrines of the Christian faith and sets them in a new and arresting perspective. The freedom of man is grounded in God's Will to have man as His free counterpart (page 59). The doctrine of inspiration is worked over. "The mistake is not that Orthodoxy called the Bible, the entire Holy Scriptures, the Word of God, but rather that in its tendency toward security it legalistically misunderstood this Bible as God's Word in the sense of something disposable" (page 172). The doctrine of the Trinity is understood as the realization that God is in Himself the same God as He reveals Himself to be in His revelation to man (page 122).

After reading this book, we would agree with Dr. Nels F. S. Ferré that Brunner is a *must* theologian for the modern minister. H. R.

MAN: REAL AND IDEAL. *By Edwin Grant Conklin.* Charles Scribner's Sons, New York. xvii and 247 pages. $2.50. Here we have a biologist's-eye-view of the creature who is the highest of the primates, definitely

connected with all of Nature, and at the same time the possessor of disturbing qualities that stretch these connections to the limits of natural explanation. The book is thus both science and philosophy. For the science too much cannot be said in praise, for Dr. Conklin is an authority in his field and a writer with the ability to set forth his knowledge in simple and attractive form. But at page 142 philosophy emerges out of the chrysalis of science; and from here on the aspect is not so pleasing, for the wings of the new creature never quite unfurl. There is one comfort in the book to the reader who wants to take both his science and his religion straight. It shows that the belief in a 'super-natural' origin and goal for human life is so deep that most men of high ideals are going to hold to the conclusions of such a belief whatever inconsistencies of thought are involved in the effort. There are such inconsistencies of logic in this book. There is no little question-begging: as when in the introduction 'science,' 'reason' and 'sanity' are equated so as to dispose of the present-day disillusionment with science, when the real gravamen of the charge against science as it is taught is that something else must be put with 'science' before it can possibly become the 'sanity' of a complete philosophy of life. Another error of logic is well illustrated near the end of the book when after an argument for a naturalistic type of religion the author quietly side slips into conclusions that only follow from another type of religion altogether. The point of view of the book is that of the early twentieth century optimism which thought that it was possible for a man to throw away his religious cake and eat it too. J. J. M.

THE RICHES OF HIS GRACE. *By Rev. John Schmidt, B. D.* American Tract Society, New York. 247 pages. $1.50. Not as exhaustive nor as technical as Dr. Moffatt's valuable work, *Grace in the New Testament,* (from which it quotes often), this book clearly and vividly presents the fundamental concept of evangelical theology, the grace of God. No words are wasted as this Lutheran minister demonstrates from the Scriptures that there is "no room for either the old salvation by good works or our 'modern' salvation by character." "God's answer to our problem is always given. And His answer is that Jesus Christ accomplished for us what we could not do ourselves. We are utterly dependent upon Him for our salvation." Here is a "trumpet" that gives no uncertain sound! J. S. A.

THEOLOGY IN TRANSITION. *By Walter Marshall Horton.* Harper and Brothers, New York and London. 382 pages. $2.50. This volume includes two of the author's earlier books in slightly abbreviated form, *A Psychological Approach to Theology* and *Realistic Theology,* together with a reprint of his contribution to the Christian Century symposium on "How My Mind Has Changed in the Last Ten Years." The ensemble brilliantly illustrates the current trend from liberalism toward the "new orthodoxy."

A Psychological Approach to Theology, published in 1931, reflects the liberal's enthusiasm for "an 'empirical' or 'scientific' approach to theology, which should give the basic religious verities the kind of standing in the total body of human knowledge that the natural sciences now possess." While Horton's convictions even here carry him far above the naturalistic dimension in which many psychologists of religion move, his theism is merely an 'overbelief' without secure rootage in what he regarded as the scientifically verified aspects of theology. Between 1931 and 1934 he became convinced that liberalism *"as a system of theology"* had collapsed, although it stood for truths and values that should not be allowed to die. In the same period he also came to find in traditional theology of the Augustinian type "a deep-going diagnosis of our human predicament and a vast reservoir of divine power and wisdom." This changed point of view is the theme of *Realistic Theology* (1934). While its positive statements are somewhat wanting in robustness, it offers a penetrating scrutiny of the decline of liberalism and of man's present need. The article from The Christian Century reveals a further shift toward the right, although Horton is not yet ready to join either the dialectical or the neo-orthodox group. In his own words, he now stands "between a liberal theology that is going out and a conservative theology that is coming in."

Theology in Transition has the value not only of illumining the movement of Protestantism back toward its origins but also of exhibiting in clear and engaging style the constructive thought of one of our most important contemporary minds. *Realistic Theology* alone is worth the price of the three reprints. J. N. T.

RETURN TO CHRISTIANITY. *By Nels F. S. Ferré.* Harper and Brothers, New York. xii and 76 pages. $1.00. This trenchant little book is written with some scorn for conventional Christianity, much hope for the future power of our faith and a great deal of earnest feeling. The author's former books aroused much interest among theologians. This is written for a more general type of reader. One may disagree with the author in details but his general approach is right. It is a plea for a radical Christianity that will make us both lose and find ourselves in Christian love; that will give the Church a share in both the sufferings and the power of Christ; that will guide society in the direction of a Christian fellowship; and that will seek to remake the world into a warless, socialized and unselfish community. The great thing in this little book is the emphasis upon the Christian Fellowship as the central fact in the life of the Church and as the purpose of creation and end of history. J. J. M.

EDIFYING DISCOURSES. *By Soren Kierkegaard.* Volume I. In a Series of Four Volumes. *Translated from the Danish by David F. Swenson and Lillian Marvin Swenson.* Augsburg Publishing House. 119 pages. $1.50.

As the title indicates, this is the first volume in a Series of Four Volumes in which in all eighteen of these "Edifying Discourses" by Kierkegaard, will be published. This first volume contains five discourses. All of them were written in 1843. They deal with the power of love and faith "to fit men to live confidently in the present and expectantly in the future."

These discourses have a relation to Kierkegaard's larger works very similar to that which the collections of Barth's sermons would have to his commentaries and his doctrinal studies. The "Edifying Discourses" are written in a clear and simple style. They are meditations or sermons in which Kierkegaard speaks words of comfort to his reader. When we date them in the life of Kierkegaard, we know that they were written by him during that period of conflict in which he sought to regain inner peace after the renunciation involved in his breaking his engagement with Regina. They are the work of a broken man who is seeking to find the meaning of faith and love.

These discourses need also to be set in contrast with Kierkegaard's later religious works in which he passes from a religion of immanence to the emphasis on the transcendental in Christianity. They lack the sharp contrasts of his later works. In these earlier discourses Kierkegaard seeks to explore the possibilities of edification within immanent limitations before turning to the supernatural element in Christianity. Concerning these discourses, Dr. Lowrie writes: "In discriminating between the religion of immanence and the religion of transcendence, Kierkegaard did not disparage the former, far less discard it; for not only did he affirm that it was the permanent substratum of all religion, but it was the religiousness which he expounded in eighty-six Edifying Discourses." (*A Short Life of Kierkegaard,* page 200). The number 86 is to be explained by the fact that Lowrie refers here not only to the 18 "Edifying Discourses" but also to a number of later works.

When they are seen in their setting as a whole, the five "Edifying Discourses" in this volume become little gems of reflection in which one of our greatest religious thinkers speaks simply to his reader, urging him to so learn the meaning of faith and love that "he may still go on confident in the belief that either fortune or misfortune must serve for his spiritual growth if he accepts it as coming from the hand of God, whose love is greater than the heart of man can understand." H. R.

God-Centered Religion. *By Paul T. Fuhrmann.* Zondervan Publishing House, Grands Rapids, Mich. 237 pages. $1.50. This is a good American presentation of the current French and French-Swiss writers who accept Calvin as the best representative of theocentrism. It presents Dean Doumergue, the late Professor A Lecerf of Paris, Pastor Jean deSaussure of St. Pierre, Geneva, as well as Premier Kuyper of Holland, all of whom came out of the humanism of "liberalism" to a God-centered religion. The

reviewer does not agree with every detail of the author but finds a joyful stimulus in his recognition that the Church is the great work of God, that the first duty of the Christian is "expressing oneself adequately about the Gospel" and that "there is no possible unity but in Truth." Other quotations showing the author's force and point follow: "The Bible does what Reason, Conscience, Feeling, Nature and History could not do. The written Word gives us a knoweldge of God." "The Scriptures are an exhibition of the one, true God and His Perfection, and hence, by the same stroke, a revelation of man's poverty and nothingness." "One thing only can hold the Pharisee (in us) in check. It is the *sola fide* of Luther, the *soli Deo gloria* of Calvin. . . . The Christian is worth anything only in so far as he keeps the gaze of his soul fixed on the crucified Christ." "If you wish that men be able to love Jesus Christ tell them first that He died for them!" "It is the Spirit of *God* which creates the new man in us, not the new man which creates the Spirit of God in us." "Faith rests outside of us—on God, on His concrete and objective Message." "The Church shall realize her true destiny only in the measure in which she builds herself on the Scriptures and preaches *God's Message.*" "The function of theology is to exhibit the Mystery of God's Revelation, not to deform it in order to render it acceptable to human intelligence and pleasing to man."

W. C. R.

THE RIGHTS OF MAN AND NATURAL LAW. *By Jacques Maritain.* Charles Scribner's Sons, New York. 119 pages. $1.50. Here is a political philosophy built on the Christian concept of man and society. Man "bears the imprint of the Father of Being" and has in "Him the goal of his movement." The aim of society is not the individual good nor even the "aggregate of individual goods of each of the persons who constitute it." "Society is a whole whose parts are themselves wholes, and it is an organism composed of liberties, not just of vegetable cells." Thus Professor Maritain avoids materialism, which reduced individuals to things; totalitarianism, which sacrifices individuals to the whole; and humanism, which fails to find man's goal beyond the human order. "Willingly or unwillingly," he reasons, "states will be obliged to make a choice . . . they will be shaped either by the totalitarian spirit or by the Christian spirit." Rejecting the older view of necessary progress and the prevalent denial of progress by those who have lost faith in man and freedom, Maritain looks to "creative forces which are characteristic of the spirit and of liberty" which are expressed in the effort, and consequent sacrifice, of the few to revitalize life. The development of humanity occurs by a unification of internal forces, exerted by a transcendent center which is Spirit and Person. Unless pessimism is to prevail, we shall hear more of this view of progress.

In the practical application of his principles, the author advances views of social and political rights not freely enjoyed in our present democratic societies.

L. F. K.

THE PRINCIPLES OF CHRISTIAN ETHICS. *By Albert C. Knudson.* Abingdon-Cokesbury Press, Nashville and New York. 314 pages. $2.75. Nothing else in our religion today is under such a strong spotlight as its ethics. The relationship between Christian faith to ethics for the individual in his social contacts, in his groups relationships, in economic and international affairs and in many other directions is being eagerly sought, and differences are being debated in editorial columns, in radio hours and in political campaigns. This book by Dr. Albert C. Knudson, who was for twelve years Dean of the Boston University School of Theology, gives answers which are Scriptural, convincing, complete and encouraging. Dr. Knudson sees every difficulty which modern man faces today, and seeks the appropriate remedy for these differences in both Bible and experience. The book is divided into four main parts. The introduction consists of two chapters, one on the province of Christian Ethics, and the other on the history of Christian Ethics. Part two embraces three chapters on what Dr. Knudson calls "Presumptions," these being The Moral Nature, Sin, and Conversion. The chapter on Sin closes with this statement: "The Christian doctrine of sin enhances the sanctity of the moral law. At the same time it points the way to the solution of the moral problem. The solution can be found only in religion. Only through the divine grace can sin be forgiven, and only through faith in the divine redemptive power can the will be made strong enough to meet the moral tests of life." The third section deals with the moral ideal, discussed in three chapters, entitled, "The Principle of Love," "The Principle of Perfection" and "Christian Character." The cardinal Christian virtues, as discussed by Dr. Knudson, possess several distinctive characteristics: "First, they were personal rather than civic virtues. Second, they were ethical in that the good at which they aimed was righteousness. Their goal was not beauty, but the beauty of holiness. Third, they laid more stress on love than on knowledge, and were completely within the reach of simple folk. Fourth, they found their inspiration in the character of God rather than in the needs of civilization." The final section of the volume, entitled, "Practical Application," takes the principles set forth into four great areas of life, each of which is discussed in adequate manner in a chapter bearing that particular title: "The Individual," "The Family," "The State and War," "The Church and Culture," and "The Economic Order." Dr. Knudson's conclusion is as follows: "The Christian ethic will never be supplanted by an ethic of power. The only ethic than can permanently commend itself to the human spirit is an ideal ethic, an ethic of love and purity; and if such an ethic implies the Christian faith, as we believe it does, the human spirit will see in this fact, not a ground for renouncing the Christian ethic, but rather a valid reason for continuing to adhere to the Christian faith. The Christian ethic and the Christian faith support each other."

This is a volume to be read carefully, meditated upon frequently and placed on one's library shelf to be referred to often. C. H. N.

CATHOLIC MORALITY. Fundamentals and Summary. *Translated from the Italian of His Eminence Massimo Cardinal Massinmi by Joseph I. Schade.* St. Anthony Guild Press, Paterson, N. J. 250 pages. $2.00. Catholic scholars have produced in recent years some excellent summaries of Catholic thought and life—for example: *Chapters in Religion,* (a popular presentation of Catholic Theology), by C. R. Prindeville; *Catholic Principles of Politics,* by Ryan and Roland; *A History of Social Thought,* by Furfey; *The World's Great Catholic Literature,* by George N. Shuster; *The Story of American Catholicism,* by Maynard. Now comes this brief exposition of Catholic Morality, "which embraces the fundamentals and the summary of Catholic Law." The author relies on Thomas Aquinas and the Council of Trent, cites frequently the Code of Canon Law, collected by order of Pius X (1904) and promulgated by Benedict XV (1917), and draws on the Encyclicals of recent popes, notably Leo XIII. For a Protestant who wishes a clear, concise, convenient and authoritative presentation of Catholic Morality, this book is highly recommended.

With much of the material, Protestants will find themselves in full agreement. The clear analysis of our moral obligations as Christians will in fact help the Protestant to systematize his own thought on the subject. Distinctive Catholic doctrines—on Probabilism, for example—are stated so that there can be no misunderstanding. Education is a responsibility of parents rather than of the state. "Civic law lacks all force when it contradicts divine law or when it oversteps the confines of the competence of the State and invades territory reserved to the Church." Saving faith means we must believe "all those truths . . . which are contained in the Scriptures or in Tradition and which the Church, either by solemn pronouncement or through her ordinary and universal teaching authority, proposes for our belief as having been revealed by God." The author opposes the use of tobacco. The practice of birth control is branded as a mortal sin. "The health of the mother . . . , the economic conditions of the family are of little value" as compared with what the Catholic Church considers to be a matter of divine law.

Protestant ministers would do well to read this book in order that they might have a better understanding of Catholic morality and of their own.

E. T. T.

III. HISTORICAL THEOLOGY

THE CONFESSIONS OF ST. AUGUSTINE. *Translated by F. J. Sheed.* Sheed and Ward, New York. 354 pages. $3.00. *The Confessions of St. Augustine*—in the estimation of many—is the greatest Christian classic outside of Scripture itself. A book of great historical significance, one whose concepts of religion have permanently influenced Christian thought, it is also timeless in its interest, "completely at home in every age."

Why should there be a new translation at the present time? "Precisely because the book is so modern. Most of the existing translations are in an English that is now archaic. The present translation has no claim save that it tries to be in the English people speak now, just as St. Augustine wrote in the Latin people spoke then." The book is in fact elegantly rendered, in beautiful English. It is also handsomely bound and printed, a real addition to one's library. It contains a translation of the whole of the Confessions, not only Books I-X, which are Augustine's spiritual autobiography, but also Books XI-XIII, which are a commentary on the first chapter of Genesis. If you do not now possess a copy of the Confessions, convenient and easy to read, buy this new translation by F. J. Sheed.

E. T. T.

THE DEVIL AND THE JEWS. The Medieval Conception of the Jew and its Relation to Modern Anti-semitism. *By Joshua Trachtenberg.* Yale University Press, New Haven, Conn. 279 pages. $3.50. The book is a scholarly, carefully documented (and illustrated) study of medieval anti-Semitism, which the author believes, and which the reader will come to agree, lies at the root of modern anti-Semitism. The virulent hate, the unreasoning fear, of the Jew developed as a part of the Church's savage warfare against heresy, which began in the 13th century and developed into a veritable crusade. The Jew as heretic, the one continuing heretic who could not be destroyed, came to possess the attributes of all heretics. They, as other heretics, finally above all heretics, became minions of Satan, plotting the destruction of Christian civilization. "It is of no point that the Church did not directly charge the Jew, qua heretic, with such practices. What matters is that the common people and their clerical mentors made the association, and quite consistently attacked the Jews for activities they believed he must pursue in consonance with the generally accepted pattern of heretical-magical practice." In time the mythical Jew supplanted the real Jew in the popular mind "until the real Jew to all intents and purposes ceased to exist." "The Reformation produced a marked change in the superficial cultural pattern of a large part of the West, yet under the surface the Middle Ages still dominated—and dominates—the approach of the masses toward the 'Jewish question,' which remains as the Middle Ages conceived it: essentially the problem of the good fight against the forces of Satan."

Anti-Semitism is growing in the United States. Ministers, leaders of thought in every realm, would do well to acquaint themselves with this valuable study of the Middle Ages which throws so much light on the present time.

E. T. T.

THE INFLUENCE OF THE JEWS UPON CIVILIZATION. *By Jacob Gartenhaus.* Zondervan Publishing House, Grand Rapids, Mich. 82 pages. 50

cents. Prof. Alvin Johnson estimated, not long ago, that there were eight hundred anti-Semitic organizations in the United States. As the author points out, there is an organized effort in the world today to destroy the Jew. "The Anti-Semitic campaign is confined no longer to the German Reich. At an accelerated pace it is being spread to all sections of the world, and there are evidences of it throughout the United States." In such times there is need for a book such as this, a book written for the average man, summarizing briefly some of the important contributions of the Jews to various realms of culture.

One of the most interesting, and one of the most valuable, chapters is the last, on the Christian Jew. The author points out that at least 204,500 Jews were converted to Christianity during the past century (one convert to every 156 of the Jewish people). In this list are many outstanding names, such as Benjamin Disraeli, Prime Minister of England, and Johann August Wilhelm Neander, "father of modern church history." They substantiate the author's claim that "from the earliest days Christianity has attracted (some of) the greatest Jewish intellects." The author, himself one of our best known Jewish Christians, has been for more than 20 years the field secretary of the Jewish department of the Southern Baptist Convention. E. T. T.

A COMPEND OF LUTHER'S THEOLOGY. *Edited by Hugh Thompson Kerr, Jr.* The Westminster Press, Philadelphia. 253 pages. $2.00. A year or so ago Dr. Kerr, now Professor of Systematic Theology in Princeton Seminary, edited a compend of Calvin's theology which was universally acclaimed as a helpful and very useful presentation of Calvin's theology. The present book, built on the same general plan, is an even more valuable contribution to theological thought. For Calvin's theology is easily accessible in his famous Institutes, and Dr. Kerr's book was simply a digest or compend of the larger work. In the case of Martin Luther, however, it is different. He was the pioneer of the Protestant Reformation, his stature as a theologian is constantly growing, but his thought is not contained in a single book. It is scattered in a variety of writings and is nowhere presented in systematic form. Dr. Kerr has carefully studied Luther's theology and has presented important extracts of his writings, as they are found in available English translations, in systematic form under the recognized theological heads.

It must be pointed out, however, that Luther, not a systematic theologian, was not always a consistent one. On the important subject of inspiration, for example, the conservative Luther can be quoted against the much more liberal Luther. Dr. Kerr's work does not exhibit this dual aspect of his thought. In fact there is no section on inspiration in the book, though there are sections on the Bible as the Word of God, and the Primacy and Authority of the Bible.

A book such as this does not take the place of the study of Luther's own writings but it does make Luther's thought generally available for the average reader. E. T. T.

A Short Explanation of Dr. Martin Luther's Small Catechism. A Handbook of Christian Doctrine. Concordia Publishing House, St. Louis. 231 pages. $1.00. Luther's Small Catechism is a classic, still used and usable by the Lutheran Church in its instruction of its youth. More than most, it succeeds in combining religion with theology. The present book is a long waited revision of the famous exposition of the Catechism by Dr. Schwan and contains many excellent features which will make it valuable for private devotions for family instruction. For example, the main statements of the Catechism are supplemented by "proof texts" (well chosen), printed in full, and by references to Biblical narratives which may be read for confirmation. Another feature is the index of topics and dictionary of terms at the end. The form, the matter and the arrangement of this book are to be highly commended. E. T. T.

The Clue to Pascal. *By Emile Cailliet.* The Westminster Press, Philadelphia. 187 pages. $2.00. The author of this book is an eminent Protestant layman now serving as Professor of French Literature and Civilization at the University of Pennsylvania. In his estimation, Pascal is "the most holy, most intelligent, the least scholastic and the most audacious Catholic student of the Bible, and the most reverent before the Sacred Word who ever lived under God's great sky." John A. Mackay, who wrote the foreword of this volume, and who is himself an ardent admirer of Pascal, believes that "few things are more significant than the present revival of Pascal, and few will prove more beneficent in the history of contemporary thought. . . . In Blaise Pascal, more than in any other personality since the Reformation," he asserts, "we discover one whose life and thought proved a meeting place where men of evangelical earnestness, whether Catholic or Protestant, may nourish their souls at the central spring of the Christian religion."

The present volume grew out of a short series of lectures delivered at the Institute of Theology at Princeton Theological Seminary in the summer of 1943, and is, therefore, limited in its scope. The author does not attempt to present a full scale biography of Pascal or to set forth systematically or completely his philosophy of religion. It is rather a study of Pascal in his relation to the Bible, the place in which, the author is convinced and the reader will agree, we find the clue to Pascal. It was the Scripture which more than any other influence molded his thought and finally determined his life. In developing his theme the author brings home to our own hearts the basic religious convictions of this rich and many-sided genius who was, at once, an eminent mathematician, scientist and man of letters, as well as Christian apologist, mystic, ascetic and saint.

This is not exactly a 'popular' book but it will appeal to mature, thoughtful Christians and most of all to those who are themselves deeply religious.

Pascal died in his 39th year. "Never was a Roman Catholic nearer evangelical Protestantism, nor farther away," the author concludes. "In this supreme antinomy is summed up for us the secret of Pascal, and of his anguish." E. T. T.

THE PATH TO PERFECTION. An Examination and Restatement of John Wesley's Doctrine of Christian Perfection. *By W. E. Sangster.* Abingdon-Cokesbury Press, Nashville and New York. 214 pages. $2.00. John Wesley is the father of most of the modern perfectionist sects, the number of which is legion. His own Church has largely abandoned the doctrine of "sinless perfection" as advocated by Wesley, because, as Gilbert H. Rowe confesses, the possibility has not been confirmed by experience. In recent years, however, there has been a new interest in the doctrine. Impetus to this study was given by the outstanding work of R. Newton Flew—*The Idea of Perfection in Christian Theology.* And now comes another important volume, accurately described in the sub-title as "An Examination and Restatement of Wesley's Doctrine of Christian Perfection." Dr. Sangster has done a thorough piece of work, examining Wesley's doctrine in the light of Scripture, Theology and Psychology, and then offering his own restatement of the doctrine in the form in which he thinks it ought now to be held.

In the estimation of Dr. Sangster, much of the opposition to Wesley's doctrine came from its name. The idea of "sinless perfection" he thinks should be replaced by the idea of "perfect love" (which was Wesley's real belief). Sin, he continues, cannot be eradicated from human nature, as Wesley and his followers thought, but the quest for holiness is a proper one, and there is no reason to believe that the multitude of souls who believe that they have received from God the gift of supernatural love *must* be mistaken. It is possible, Sangster thinks, for this gift to exclude all conscious sin. But the fact that this gift has been received does not guarantee that it will not be lost, and no one may be assured that he has reached perfection's height on this earth. "To believe that the human heart can be cleansed from sin," he confesses, "is a bold, big thing to believe, and we have protested against any easy assumption that it has been done, because this is fraught with dreadful dangers, not the least of which is a subtle discouragement against being honest with oneself. But the opposite conviction . . . is not less terrible. To hold the fixed conviction that it simply *cannot* be done and that one must always mentally provide for sin in one's life suggests all kinds of rationalisation to our sinful minds." No man can "confidently and unswervingly press on to the utterly unattainable."

This last danger is the one to which we Calvinists are the most liable. It behooves us therefore more than most to consider the case for God's

supernatural gift of perfect love. This book and the one by Flew (mentioned above) will prove our best guides. Both will provide spiritual enrichment, even though we are not fully convinced. E. T. T.

RELIGIOUS PROGRESS THROUGH RELIGIOUS REVIVALS. *By Frank Grenville Beardsley.* American Tract Society, New York. 181 pages. $1.50. Dr. Beardsley, who has written a helpful *History of American Revivals,* endeavors in this book to set forth "the permanent contributions which have been made to religious progress by the religious revivals with which the Church has been visited." He gives a brief history of revivalism in America and then sketches its contribution to missions, the circulation of Christian literature, the development of schools and education, the rise of the Sunday School movement, the abolition of slavery, moral reform (including Temperance), and various social, economic and political reforms. His conclusion is that "every great forward movement in the history of the Christian church, every important advance in the propagation of the Kingdom of God throughout the world has been preceded by some mighty spiritual upheaval, by a quickening of new life in the hearts of men; in short by a revival of religion. Since religious revivals have played so important and so vital a part in the religious progress which has been achieved in days that are past and gone, is it not reasonable to suppose that our hopes for the progress of religion in the days that are yet to come will depend to no inconsiderable extent upon like spiritual quickenings in the future?"

Dr. Beardsley errs on the side of generosity rather than of criticism. But his claims are substantially correct. Revivalism has played a larger part in American history than most ministers—even—are aware. E. T. T.

THE LEGACY OF THE LIBERAL SPIRIT. *By Fred G. Bratton.* Charles Scribner's Sons, New York. 319 pages. $2.75. There are fourteen chapters in this book. Half of them describe important periods in the development of liberalism (Early Christian Radicalism; Renaissance Humanism; French Rationalism; American Deism; New England Unitarianism; The Nineteenth Century Age of Criticism; Twentieth Century Naturalism); the other half sketch the life and contributions of seven men who more than others typify the ages which are described (Origen; Erasmus; Voltaire; Paine; Parker; Darwin; Dewey). This unusual arrangement proves to be a very illuminating one and adds greatly to the value and the readability of the volume.

Liberalism for the author "refers to a way of life which emphasizes the primary importance of the person, the freedom of the individual, free press, free speech, constitutional government, tolerance, the scientific spirit of inquiry, the rational outlook, social reform, popular education, a relativistic philosophy, and an ethico-social religion." Additional light is thrown on the author's point of view in the following statement: "In rejecting

Origen, Arius and Pelagius and accepting Tertullian, Cyprian and Augustine, Christianity turned its back on tolerance, culture, and rational thinking and embraced dogmatism, legality and sacramentalism. Christianity could have profited by the wisdom of the Greeks, but instead it cast its lot with the supernaturalism of the Latins." As this quotation might suggest, the author is much better expounding the views of his selected liberals than he is in understanding or correctly stating the opposing point of view. Fortunately much more space is given to the former than to the latter.

The book is a worthwhile contribution to the history of Christian thought, a popular history of liberalism from the ethical and religious point of view from Origen to Dewey, who is presented, albeit not uncritically, as the best representative of the modern age. E. T. T.

MARTIN LUTHER . . . JOHN WESLEY. *By Basil Miller.* Zondervan Publishing House, Grand Rapids, Mich. 149 and 140 pages. $1.00 each. Here are the biographies of two stalwart worthies of the Christian faith. Everyone who reads the pages of this Quarterly has studied the lives and works of these great men of God. We read them in Church History and in other connections. The author of these two books is rendering a great service in preparing a series of biographies. Others of whom he has written include Livingstone, Muller, Finney, Niemoeller, Generalissimo and Madame Chiang Kai Shek. The author has the rare art of portraying the very genius of his subjects in fascinating form. His research is thorough. Every page is founded on historic facts. While the biographies may be characterized as popular, they are at the same time scholarly. Having read these two volumes, this reviewer intends to secure others of the series.
S. J. L. C.

MARTIN NIEMOELLER—HERO OF THE CONCENTRATION CAMP. *By Basil Miller.* Zondervan Publishing House, Grand Rapids, Mich. 160 pages. $1.00. When capital and labor, editors and professors, generals and admirals, with one accord had bowed to the imperious tyranny of Adolph Hitler, there remained in Germany one group of men who dared defy him. They were Christian leaders—Protestant ministers and Catholic priests. When to refuse to shout "Heil Hitler!" was to court death, Martin Niemoeller dared to cry "God is my Feuhrer" and boldly to resist Hitler's efforts to make the Church his tool. How Martin Niemoeller, the son of a Lutheran minister, became an intrepid U-boat Captain in the First World War, then pastor of an influential Berlin congregation and leader of The Confessional Church in its heroic struggle against the Nazi effort to paganize German Christianity is a story well told in this thoroughly readable book, which makes its appeal not through any distinctive literary charm but through the vigor and directness with which it tells the story of a man whose name will live among the real heroes and martyrs of Christian history.
H. W. D.

EXILED PILGRIM. *By William Hubben.* The Macmillan Company, New York. 261 pages. $2.00. In telling the story of his own eventful life, the author gives us also an interesting inside view of life in Germany during the twenty-five years that preceded the present world war. Born in a Rhineland village near the Dutch border, Mr. Hubben lived in Germany until his distaste for Hitlerism led him to escape to England, whence he came to the United States. Reared in the Roman Catholic Church, he developed doubts in student days and subsequently joined The Society of Friends. He is now Director of Religious Interests at George School and Editor of The Friends Intelligencer. His story is full of human interest and is told with literary skill. Vivid portrayals of characters who touched the author's life, and conditions amid which he lived, give the reader intimate glimpses of peasant life in Western Germany, of the workers in a busy industrial plant and of the trend of things in German schools before the rise of Hitler and under his regime. It is an interesting story, well told. H. W. D.

BURMA DIARY. *By Paul Geren.* Harper and Brothers. 57 pages. 50 cents. This little gem of a diary is a record of a pilgrimage of the body and the spirit. The book is made from entrances in the diary of Paul Geren when he was a part of the exodus from Burma as the people fled before the Japanese invasion. Because it was written in the midst of this journey, the book has all the freshness of a contemporary comment on the scenes of this movement of humanity in the midst of the terror of war. But Paul Geren is no ordinary pilgrim in the midst of the sorrows of life's road. He is a Christian and a man of an extremely sensitive soul. His comments reveal the inner struggle of his soul, his struggle with the sorrow and the injustice which mark our world. For this reason this little book is a superb record of a man's spiritual pilgrimage as he walked the long road that led out of Burma. H. R.

THE WORLD'S GREAT SERMONS. *Edited by S. E. Frost, Jr.* Garden City Publishing Company, New York. 394 pages. $1.98. Here is a bargain—a book that contains the gist of one hundred and one great sermons which have been preached through the ages, arranged chronologically from the time of Jesus to our own day. A mere list of the preachers should sell the book: Jesus, Peter, Paul, Tertullian, Cyprian, Chrysostom, Augustine, Francis of Assissi, John Wycliffe, Martin Luther, John Calvin, John Knox, John Bunyan, Fenelon, Jonathan Edwards, John Wesley, George Whitefield, Thomas Chalmers, Horace Bushnell ("Every Man's Life a Plan of God" and "Unconscious Influence," two of the most influential sermons ever preached in America), Henry Ward Beecher, Charles Haddon Spurgeon, Phillips Brooks, Dwight L. Moody, to name the more noted of them, right on down to the great preachers of our own day. A brief introductory note regarding the preacher of each sermon and an index at the end add greatly to the value of the book. E. T. T.

THE SACRED WRITINGS OF THE WORLD'S GREAT RELIGIONS. *Selected and edited by S. E. Frost, Jr.* The New Home Library, New York. 410 pages. 69 cents. This book contains not isolated texts but generous excerpts from the sacred writings of thirteen of the world's great religions (Hinduism, Zoroastrianism, Taoism, Confucianism, Jainism, Buddhism, Judaism, Christianity, Mohammedanism, Shintoism, Sikhism, Mormonism, and Christian Science). There are brief introductory notes regarding each religion and each book from which the passages are quoted, and at the end a topical index, in which references are given to each religion on a number of important subjects. This is a very valuable book for any one interested in comparative religion. It is well bound and well printed and sells at the unbelievably low price of 69 cents. Buy it by all means. E. T. T.

CHRISTIAN ADULT EDUCATION IN RURAL ASIA AND AFRICA. *By T. H. P. Sailer.* Friendship Press, New York. 202 pages. $1.25. Any course in Missions by Dr. Sailer is an addition to the literature of missionary education. The purpose of the author in the present book is to call attention to the task confronting the Church today in the Christian education of adults in Asia and Africa and to emphasize the fact that in the meeting of this responsibility large use should be made of the experimental method. There is appended an excellent book list for teachers and for those who wish to undertake fuller study of the subject. D. W. R.

CHILDREN'S GAMES FROM MANY LANDS. *Compiled by Nina Millen.* Friendship Press, New York. 210 pages. $1.00. This is a collection of many games played by people in different lands and different racial groups. It is a good source-book for those who wish fresh material in directing children's recreation and entertainment. The games may be played out of doors, in church school rooms or in the home. D. W. R.

INTO ALL THE WORLD, THE GREAT COMMISSION: A VINDICATION AND INTERPRETATION. *By Samuel M. Zwemer.* Zondervan Publishing House, Grand Rapids, Mich. 214 pages. $1.50. This vindication and interpretation of Christ's great commission to His Church should be read by every one who is interested in the worldwide mission of the Church and in the spread of the saving gospel of the New Testament. The author believes in the finality and all-sufficiency of Christ. In three chapters he sets forth the place of Christ in the Old and New Testaments. Five chapters deal with the Great Commission, its authority and its implications. The remaining six chapters tell of the apostolic aims, methods, dynamic, qualifications, message and call. The section dealing with the integrity and authenticity of Christ's last Commission and contained in Matthew and Mark are of special interest. We cordially commend this volume as worthy of thoughtful reading. D. W. R.

THE UNCONQUERABLE. *By Charles Tudor Leber.* Fleming H. Revell Company, New York. 150 pages. $1.50. The author, one of the secretaries of the Board of Foreign Missions of the Presbyterian Church, U. S. A., made a hurried and hectic trip to the foreign fields of his Church in the months immediately preceding the entrance of the United States into the present war. In this book he records his observations and convictions concerning the present status and the prospect of the Christian missionary enterprise around the world. It is an inspiring record, full of vivid personal experiences and reflections, showing the place of the Christian mission in the midst of world revolution and the unconquerable spirit of the Christian communities in various lands. D. W. R.

THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION. *By Edmund D. Soper.* Abingdon-Cokesbury Press, Nashville and New York. 302 pages. $2.50. As we think of the world as a whole and try to plan a stable world order it is good to have a work on the world mission of the Christian religion. Christianity at its best has always been possessed by the passion of universality. Is it reasonable to entertain the idea of the conquest of the world for Christ? The author with rare comprehensiveness and the natural restraint of a scholarly mind effectively leads us to see that our faith fits the needs of the world. Here is a lasting appeal for missions based upon the Scriptural teaching, the testimony from the history of missions and the qualifications of Christianity as the world religion. Then in the latter portion of the book there is given a timely discussion of the strategy of missions. He who reads this book will find much valuable information, presented in a clear manner, and his missionary zeal will be strengthened and guided by mature wisdom. Dr. Soper's long study in the field of comparative religions enables him to write authoritatively on the place of the Christian religion in a world order, and its values when compared with other religions. Many arguments given by people against the missionary enterprise are without standing when met by facts such as the author gives. Surely if we are to have an orderly world with some assurance of peace, its accomplishment will never be consummated without the redeeming power of our faith. Here is already at hand, waiting to be put into effect, the proposal of God for His world. When this is seen, the other factors do not seem so remote. J. W. J.

IV. PRACTICAL THEOLOGY

SOME TO BE PASTORS. *By Peter H. Pleune.* Abingdon-Cokesbury Press, Nashville and New York. 191 pages. $1.50. Here is a volume of unusual merit and attractiveness in the field of pastoral theology. One who begins to read it (if he is at all like the reviewer) can hardly put it down until it is finished. The author has had a double advantage in

writing this book, since he has taught pastoral theology for several years in the Louisville Presbyterian Seminary and is the pastor of the Highland Presbyterian Church of Louisville. He possesses the sense of humor and the common sense of which he speaks in the sixth chapter. As to style, the book is quite conversational, informal and direct. Let me make a list of the things the author does not do: he does not claim to have all the answers; in facing the problems of the ministry, he does not suggest extreme proceedings; he does not present fanciful theories. Now let me enumerate the things which he does do: he faces the problems of the ministry understandingly; he presents positive rather than negative guidance, for the most part; he gives sane and practical advice which one can actually follow with profit. The chapters on pastoral psychiatry and preaching to children are especially good. Any minister will do well, after reading rapidly through this volume, to go back and read through its sixteen chapters again at the rate of one chapter a day; and to repeat the process each year. Thus will he come by a strengthened desire to be a better minister and an increased understanding of how he may do this. D. H. O., JR.

THE PASTOR'S IDEAL FUNERAL MANUAL. *Edited by Nolan B. Harmon, Jr.* Abingdon-Cokesbury Press, Nashville and New York. 224 pages. $1.50. This black, limp-back book is just the right size for the pocket and is meant for actual use at the funeral service. It doesn't fall far short of its title, for the materials are so carefully chosen as to make the book almost ideal. Nearly half of the manual is comprised of the Episcopalian, the Methodist and the Presbyterian funeral services, while the remaining 130 pages carry selected Scripture readings, hymns, prayers, poems and ideas for funeral sermons. The indexes are good, and the brief discussion of the minister's responsibility for the funeral and of the funeral service itself is excellent. The editor has done his work well, and the book is valuable, though *Funerals,* by Blackwood, is much more comprehensive. W. T. T.

RELIGION AND HEALTH. *By Seward Hiltner.* The Macmillan Company, New York. 292 pages. $2.50. The author, who has been the Secretary of the Council for Clinical Training of Theological Students, and has supervised the training of these students in hospitals, is ideally qualified to write on this subject not only because of his own valuable experience but through his wide and discriminating reading. The book is therefore marked by scholarship, humility, simplicity and practicality. It will meet the needs of the beginner in this field, for he can understand it without difficulty and find the guidance he desires for further study in the books listed and the suggestions offered in the "Notes." It will also delight those who have read a score of volumes along this line because of its sanity, its up-to-dateness and its fresh insights.

The unity of the individual within his own personality is presented so clearly that no one can fail to see the inevitable inter-relationship of body, mind and spirit and the way in which one's religion affects, and is affected by, physical and mental health. Against this background, developed at the beginning of the book, the work of the minister, supported by the resources of his church, in his endeavor to *prevent* mental illness as well as *cure* it, is thoughtfully discussed. Dr. Hiltner's definition of Pastoral Counseling and his chapter dealing with that subject are excellent. His treatment of "Ministering to the Sick," while leaning heavily, as is confessed, on Cabot and Dicks' *The Art of Ministering to the Sick,* is very helpful, as is the concluding chapter on the relationship of the church and its ministers to the hospitals. All through the book many wise things are said about the way in which the minister should cooperate with the physician, the psychiatrist and the community agencies.

The reading of this book will quicken a minister's sense of opportunity and of responsibility for leading his people into a realization of their possibilities for the abundant life. W. T. T.

THE CHURCH AND PSYCHOTHERAPY. *By Karl Ruf Stolz.* Abingdon-Cokesbury Press, Nashville and New York. 312 pages. $2.50. Few men have been as well qualified to speak of the relationship of psychology and religion as Dr. Karl Stolz, for many years Professor of English Bible and Dean in the Hartford School of Religious Education. He worked hard to familiarize himself with the various schools of psychology and not only grew up within the Christian faith but committed himself to it with increasing joy and whole-heartedness. Because he has written so much in his endeavor to secure the values of psychology for religion, I was afraid that this, his last book, published posthumously, would be little more than a repetition of what he had already given us. In that I was completely mistaken. The book is new. In my judgment it is his best book—mature, scholarly, thoroughly Christian. It comes out of a profound conviction that Christ is the only true hope of sick souls and of a sick world; that only through the Church can His gospel be effectively presented to men; and that through the worship and the fellowship and the work of the "beloved community" men can be really healed.

A fine background is laid for the author's whole study through an illuminating discussion of the healing ministry of Jesus, which leads naturally into a chapter on "How the Church Anticipated Psychiatry." This is followed by a consideration of the common grounds on which Medical Psychology and Pastoral Psychology meet. Now the author is ready to show the unique therapeutic resources of the Church, which go far beyond anything that psychiatry has to offer—prayer, worship, Christian nurture, preaching, fellowship, etc.

Two chapters are of particular interest and help to the minister:

"The Therapeutic Function of Preaching" and "Vocational Neuroses of the Minister." The latter chapter is a soul-searching examination of the temptations peculiar to his calling and ends with advice as to how he may escape or avoid them. The final chapter, on "The Higher Ecumenicity and Personality," looks forward to a relationship between the Christian bodies throughout the world which consists "not in organic unity in which denominational differences disappear, but in a union comparable to a federation of states. Individuality without separateness can be achieved and maintained. The watchword should be not doctrinal sameness and finality but respect for, loyalty to, all churches which give God in Christ the pre-eminence."

This book is balanced yet challenging, conservative yet forward-looking, logical yet at times throbbing with passion. It ought to stir the Church to use its own peculiar and vast resources more wisely in the prevention and cure of the doubts, fears, tensions, indecisions, jealousies, hates, frustrations and aggressions which torment individuals and society so terribly today and make life so unhappy, destructive and ineffectual.

We are sorry, indeed, that death has lifted so gifted a pen from this author's hand and laid it aside. Yet we rejoice as we think that the Master may have already commissioned him to write what will be his magnum opus about the fully-integrated, abundant life of the redeemed in glory.

W. T. T.

CHRIST AND CHRISTIAN EDUCATION. *By William Clayton Bower.* Abingdon-Cokesbury Press, Nashville and New York. 128 pages. $1.00. Dr. Bower's name stands high among those who have been working on the problems that belong to Religious Education. As Professor of Religious Education, first at the School of the Bible, Transylvania University, and then at the Divinity School of the University of Chicago, from which he has recently retired, he has given constructive leadership in this field for several decades through his teaching. As an author he has pioneered through difficult areas and produced a number of significant books, while through his service with the International Council of Religious Education he has, perhaps as much as any other person, shaped our conception of the curriculum. His latest volume, while small, is valuable as the distillation of his thinking through these many years. Those who are familiar with his writings will find in it little that is new. It is almost a freshly arranged and stated summary of his thinking about the history of Christian Education, its present state, its functional character, the place in it of the Bible, and its relation to Public Education. His treatment of this last subject is particularly helpful in a day when there is a rising tide of interest in week-day Religious Education. The reviewer recognizes Dr. Bower as a liberal in this field and would disagree with him more than once. But he writes with kindliness always and stabs one's mind wide awake as his vital ideas force the reader to think. Again and again he brings one back

to the questions, "What is the *function* of the Bible, or doctrine, or the Church? What is the result of teaching, or organization, or any effort in the *whole experience* of those with whom we are working?" This is the test. W. T. T.

When Christ Controls. *By John M. Versteeg.* Abingdon-Cokesbury Press, Nashville and New York. 148 pages. $1.50. Some years ago the author of this book wrote a little book called *The Deeper Meaning of Stewardship* in which he insisted we must go deeper before we can go further in the field and in the application of Christian stewardship. He has been going deeper all the years through and in this volume sounds the depths of a subject in which he may rightly be classed as an expert. Pointed and vigorous, he hits out at the economic base of life and insists that the spiritual dominate the spiritual if life is to have meaning and the heart beat in rhythm with the eternal values. The best chapter in the book is the third, which bears the same title as the book itself—"When Christ Controls." Unique is the author's treatment of "When Jacob Saw the Wagons" and his treatment of Christ in a boat teaching the people, which he titles, "And So By Ship To Sea." Other viewpoints that are stimulating are his presentation of the evangelism of material things, the uncommon God, the sin by which the angels fell, and "Dear City of God." For adequate presentation of stewardship to a local congregation prior to the next every member canvass this treatise is ideal. R. C. L.

God Will Help You. *By James Gordon Gilkey.* The Macmillan Company, New York. 114 pages. $1.50. You will find Dr. Gilkey's *You Can Master Life* in homes all over the nation and get the testimony of thousands who have been helped by its wise counsels. This volume follows something of the lead set forth in his former suggestions for life-mastery. Here he writes for individuals again, many of whom are in the armed forces, seeking to bring them the resources of a strong religious faith. He does this in the form of many true-to-life stories and then applies the truth. As usual, with his direct approach in easily understood language, he meets the needs of a harassed and troubled people, ministers and lay people alike. All through the book one outstanding theme pervades the author's approach: the intense faith in God and assurance of his immanence in the people and things of life. The book has ten chapters, with only about a dozen pages allotted to each chapter; and it covers such themes as the actual presence of God in the midst of life; God's knowledge of all things; how God's life touches the individual's; how to open one's life to God; God's plan for man; how He answers prayer and takes care of persons; God's control of death; and how we can trust God and keep serene in a chaotic world. Most provocative is the chapter on "God has a Plan for Your Career" in which the author says, "We are convinced that God takes

us each as He finds us and where He finds us,—where circumstance, friendly or hostile, leaves us,—and then tries to do two, and only two, things with us. He tries to develop whatever fine powers are present within us, He tries to use us to aid individuals who at that time and place happen to be near us." This is indeed a most readable and helpful book. R. C. L.

THE GLORY OF GOD. *By Georgia Harkness.* Abingdon-Cokesbury Press, Nashville and New York. 125 pages. $1.00. The sub-title accurately describes the contents of this small but significant collection of "Poems and Prayers for Devotional Use." The reader of the volume receives such inspiration as comes to one who stands upon a hill-top looking towards the sunrise, with a cool wind blowing upon his face and hands. The poems have the virtues of brevity, deep religious feeling and unusual variety. Well might the author have used as a caption "Varieties of Religious Experience." They go from the jocund melody of "Autumn" to the solemnity of "Lux Divina." The prayers have dignity, beauty and naturalness and are free from the use of unusual words and expressions which make some modern prayers seem strained. The litanies "Give Peace in Our Time" and "Deliver Us, O God" are particularly helpful. Some of the hymn-poems, such as "Lift Up Your Hearts" and "God of the Common Life," will, I predict, be found in the hymn-books of the next generation. Dr. Harkness is Professor of Applied Theology at Garrett Biblical Institute.

D. H. O., JR.

FIVE MINUTES A DAY. *By Robert E. Speer.* The Westminster Press, Philadelphia. 384 pages. $1.00. Robert E. Speer! How many of us have been blessed by his rich spiritual messages that stir such deep chords within our hearts! His prayers, his apt quotations, his fine use of Scripture have all added to his power. In this little book Dr. Speer has brought together a striking combination of Bible verses, a poem and a prayer to make a series of devotionals drawn up for his own private use but now fortunately made available for a larger constituency. They will prove exceedingly valuable for individual and family devotions. Once more Dr. Speer has placed us heavily in his debt. E. T. T.

MY FATHER'S WORLD. *By Merton S. Rice.* Abingdon-Cokesbury Press, Nashville and New York. 103 pages. $1.75. The author of this book was pastor of the Metropolitan Methodist Church in Detroit for thirty years. When he came, the members of the church numbered only 300; when he died on March 17, 1943, the number had grown to over seven thousand. In this unique book, probably the last to come from his pen, we have a series of thirteen fascinating nature studies—"The Way of a Bird in the Air," "The Way of the Wind in the Trees," "The Way of a Seed in the Soil" and others. The book is superbly illustrated by striking photographs of natural beauty. In an unforgettable way the book brings home to its readers the beauty and the wonder of God's world. E. T. T.

How to Reach the Jew for Christ. *By Daniel Fuchs.* Zondervan Publishing House, Grand Rapids, Mich. 116 pages. $1.00. This little book presents a Jewish Mission Correspondence Course prepared by the field evangelist of the American Board of Missions to the Jews. There are sixteen lessons, approximately six pages in length, recounting the history of the Jews in Bible times and since and including questions and pointed suggestions as to the way in which the truth may be applied to personal work among the Jews. An addendum contains a brief discussion of personal work among the Jews prepared by Dr. Leopold Cohn. The book is an A. B. C. of Jewish missions, written from the standpoint of a very conservative Christian and containing many practical and helpful hints. E. T. T.

Chistianity and Civilization. *By H. G. Wood.* The Macmillan Company, New York. 128 pages. $1.25. The Christian world in these crucial days is much interested in the relation between Christianity and civilization. Hence a number of books have been written to throw light on this problem. The author of this book sets forth in the first chapter the relation between the two in the following words: "Jesus did not deal directly with political or economic issues. His teaching gives no direct answers or simple solutions to our manifold social problems. He did not come to save civilization: He came to save men and women. He was concerned with the coming of God's kingdom, with God's relation to us and our relation to Him, on which our relations to our fellows depend." Then the book proceeds to discuss the bearing of Christianity on such vital aspects of our current civilization as Scientific Humanism, the Marxist philosophy, the co-operative commonwealth and the international order. In general the author's positions are sound and in many ways similar to the views of our own Church. Here in a nutshell is his position: "To the Church has been entrusted the gospel of forgiveness; she is to preach peace, not, I think, peace between the nations at any price, but peace between men and God through accepting God's offer of forgiveness in Christ."

C. V. C.

The Judgment of the Nations. *By Christopher Dawson.* Sheed and Ward, New York. 222 pages. $2.50. This brilliant book seeks to interpret our times and point some ways of hope ahead. The first part deals with some of the causes of the disintegration of western civilization. The author has treated these causes with rare wisdom and understanding. There are fresh and illuminating discussions of liberalism, secularism, and especially the part religion played in the disunity of Europe. The second section of the book offers a way out of our darkness by the restoration of a Christian order. In this titanic struggle we are fighting for our existence as free nations. Our freedom must be Christian and not a freedom of economic materialism and individual selfishness. One emphasis the author

makes as necessary is the revival of the doctrine of vocation. A world order can be visualized in the terms of a confederation of federations. The volume is full of arresting sentences. The vision of what can be, gives hope. By the power of the Spirit there are undreamed possibilities ahead. In the strength of the Spirit Christians in the past faced the pagan world and conquered. The new paganism can be overcome by the Spirit who is the Lord and Giver of life. This is truly a book for our times. Anyone seeking light and encouragement will be richly rewarded by a reading of *The Judgment of the Nations.* J. W. J.

JAPAN'S MILITARY MASTERS. The Army in Japanese Life. *By Hillis Lory.* Foreword by Joseph C. Crew. The Viking Press, New York. 256 pages. $2.50. This book seeks to give us the realistic facts about Japan's capacity—in manpower and in national morale—to fight the "holy war" her military leaders have so long planned. The author is well prepared to write on the subject. He went to Japan first in 1926 as a member of the faculty of Hokkaido Imperial University and later made several extended visits, the last of them in 1937. He quickly came to realize that "to know Japan we must know the army" and set out to gather all the material possible on the subject. Much of the information which he preserves came from official sources, much also from men in posts of high authority who conversed with the author "off the record." The timeliness of the book will be recognized by everyone. We need this vital information about the group which has shaped the destinies of modern Japan not only that we might prepare better for the war but also that we might prepare for the peace.

The author points out that army prestige and influence was at its lowest ebb in the period after World War I. Japan along with other parts of the world was swept by a "post-war surge of democracy." "The failure of the Japanese delegates in the Peace Conference at Versailles in 1919 to secure recognition of "racial equality" aroused bitterness in Japan . . . (and) increased the resentment of the ultra patriots against 'White supremacy.'" The shift to army control developed rapidly after the Manchuran incident of 1931.

Mr. Lory does not believe that victory over Japan will be easy. "We can expect Japan to fight virtually until the last soldier is killed and her last ship sunk."

This book has little to do with theology but it is another good book for those who are thinking of a post-war world, whether they are theologians or non-theologians. It is highly recommended by ex-Ambassador Grew. E. T. T.

THE NEW EUROPE. *By Bernard Newman.* The Macmillan Company, New York. With maps. 568 pages. $3.75. This is one of the really important books on the post-war world which all interested persons and all responsible leaders of American thought and action should add to their

own personal library. It deals not with the peace problem as a whole but with one very important segment of it, the question of European minorities and the new boundaries that must be drawn after the war. Before the outbreak of the present war, Prime Minister Neville Chamberlain referred to Czechoslovakia as "that remote land, of which we know so little." If we are to establish a just and durable peace our statesmen must be better informed about the little and the great European countries, and so must many other people who mold and influence public opinion. Mr. Newman, a recognized expert, who has traveled widely and intimately throughout the continent, takes each European country in turn, gives the necessary historical background, states the problem as it now exists and offers a possible solution. Scores of problems about which we have heard (the Polish Corridor, Bessarabia, the Baltic States, the Sudeten Germans), many others of which we shall hear and some of which it may be we shall never hear, are here brought to our attention.

We cannot sketch Mr. Newman's blue-prints for the new Europe. On the whole he believes that changes in the European scene imposed by peace treaties are likely to be far less violent than they were in 1919. "Many of the moves," he thinks, "are likely to take place spontaneously in the moment of victory—as in 1918, when the peace treaties often did little more than to confirm an existing state of affairs." Mr. Newman believes that in many cases there must be "an organized transfer of minority populations, since no land frontier can ever be totally satisfactory to both parties, and since nationalism (increased by Nazi domination) is likely to be a powerful force in all countries." Mr. Newman does not believe that it will be wise to postpone all of these problems until after the war has been won. He insists that plans, at least in general terms, should be made now.

This book is highly recommended by this reviewer, as it has been by all others.

E. T. T.

FROM VICTORY TO PEACE. *By Paul Hutchinson.* Willett, Clark and Company, Chicago. 226 pages. $1.50. If ministers and laymen are willing to read only one book on the Church and the post-war world (surely no one would dare to read less), this ought to be the book. Partly because (at this time of writing) it is the latest and most up-to-date treatmen of the subject; partly because it is the most stimulaing and helpful. It deals with the real issues. No time is wasted in getting to the point. It provokes thought, even when the reader happens to dissent, as will occasionally happen. This is a good book for ministers to read and then to lend; a good study-book, the best study-book for the men's Bible class, the circle of the Auxiliary, the Young People. Whatever other books you have read on the subject don't fail to read this book by Paul Hutchinson in addition. As Owen Larrimore has said: "The real problems of our generation are the problems of victory, even more than the problems of war."

E. T. T.

A Social Psychology of War and Peace. *By Mark A. May.* Yale University Press, New Haven, Conn. 284 pages. $2.75. There is nothing revolutionary about the thesis of this book, which is that the attitudes and habits favorable to either war or peace are produced by social conditioning and are therefore, in a large sense, subject to human control. Men acquire these tendencies because they are rewarded for making the responses out of which they crystalize. Hence the law of effect is the key to the suggestive discussions on learning to hate and to fight, to fear and to escape, to love and to defend, and to follow leaders. The psychology of aggressive social movements is contrasted with that of defensive movements. The author concludes that education for peace will not be very effective until a central authority is established with the power to preserve peace, and urges that such be set up during the war, to begin its work when solidarity among the United Nations is at its maximum.

The treatment is sound from the point of view which the author has adopted, although one might wish that some of the basic concepts were given more explicit definition. The author's individualistic approach to psychological processes needs to be supplemented, however, by the approaches of sociology and cultural anthropolgy. The trouble about building up from the habits and attitudes categorized as hating, fearing, loving, and following, is that one comes out not only at war or peace but at practically everything else in the collective life. We need, in addition, to see militarism as an organism of tendencies with its natural history and growth in time, adapting itself to natural and historical conditions in the process of its evolution. We then derive the behavior of the individual who is implicated in the system of collective behavior, by a process of analysis. Dr. May has done a good job of analyzing one aspect of a multifarious process. T. H. G.

War's End and After. An Informal Discussion of the Problems of a Post-war World. *By Stuart Chevalier.* The Macmillan Company, New York. 337 pages. $2.75. Three friends—Red, White and Blue,—representing the liberal, the moderate and the conservative point of view, discuss in this book a wide variety of problems dealing with the post-war world. The author claims no particular originality for the views of his three characters. He has attempted rather "to distill the current thinking on this general subject and at the same time to contribute something that might appeal primarily to 'the man on the street' who might want a brief, impartial and fairly inclusive statement of the problems that the War will leave for him and for mankind to face and solve." The book is designed as "a primer for tomorrow." It serves this purpose very well indeed. The fiction of a conversation is not maintained very successfully but it does make for readability and does facilitate the presentation of slightly different points of view. The book is both stimulating and informing. The author has made a valuable contribution, though not an outstanding one, to the rapidly growing literature on the post-war world. E. T. T.

UNION SEMINARY REVIEW

Vol. LV. MAY, 1944. No. 3

A WORD FROM THE EDITOR

In order to conserve paper for war needs our Government has ordered a reduction in the consumption of paper of at least 25% as compared with that used in 1941. This means a severe cut in the number of pages of the Review, solid type and perhaps thinner paper. But, whatever the inconvenience, we are all of us glad to make this and every other contribution to the winning of the war.

HISTORIC PREMILLENNIALISM

By the Rev. James E. Bear, D. D.,

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Richmond, Virginia.

In contrast with Modern Premillennialism, which has been modified by Dispensational ideas, what is the historic premillennial view? It will be found on investigation that this historic view was not standardized but that the Millenarians through the ages did have certain elements in common which are in contrast to certain Dispensational teachings. To find these elements common to early Millenarianism it is the plan of this paper to dip into the stream of history at several points and examine the views of those who are recognized as outstanding Millenarians. The survey, of course, will be inadequate in its scope, as only five men can be

examined with any degree of care in the space allotted to us, yet the results should at least indicate the problems which they faced and the interpretations which they held in common.

I. The Background

Before examining the views held, it will be of value to us to examine the Biblical and extra-Biblical ideas from which the different interpreters have drawn in varying degrees. Let us consider first the Old Testament contribution. There is in the Old Testament a complex of promises made to the "seed of Abraham." To them the land of Palestine was promised in perpetuity.[1] They were to be ruled forever by the royal line of David.[2] They were promised a "golden age" of peace and prosperity under the coming righteous king.[3] But Israel sinned and was carried into captivity. Yet even in their misery and degradation God graciously re-affirmed His promises. The divided people were to be reunited.[4] restored to the land of Palestine[5] and made victorious over their enemies.[6] The temple was to be rebuilt and the temple worship re-established in perpetuity under the priestly clan.[7] Jerusalem would be the center of law and worship for all peoples.[8] God Himself would do all this, acting in "the day of the Lord."[9]

In the latter parts of the Old Testament revelation certain new truths came to the fore. There is a new emphasis on the individual, his resurrection, his reward after death and his share in the promised Kingdom. There are also some indications of a purpose of God wider than the Jewish race and more spiritual than an earthly Kingdom in Palestine. The coming king of the line of David is described in terms that could hardly be applied to a man.[10] Israel is no longer "*the* people" of God but shares that privilege with the Egyptians and Assyrians.[11] In place of Palestine, there is to be a "new heaven and a new earth."[12] In place of the old covenant made with Israel at Sinai, there is to be a new covenant, whose blessings are spiritual, not material. They are the outpouring of the Holy Spirit, the knowledge of God and the forgiveness of sins.[13]

In the non-canonical Jewish literature of the Intertestament Period, these two sets of ideas,—an eternal Jewish Kingdom on

earth marked by material blessings, and a universal Kingdom marked by spiritual blessings,—are related in various ways. Some held to an eternal Jewish Kingdom on this present earth; some placed it in the new heaven and the new earth; some combined the two ideas, teaching that there would first be an earthly Kingdom of a limited duration and then would ensue the eternal heavenly Kingdom.[14] The first mention of a thousand year millennium seems to be in the *Secrets of Enoch.*[15] *Fourth Ezra* gives its duration as 400 years.[16] All of these Jewish writers, not unnaturally, emphasized the Kingdom and its blessings as for *the Jews,* and the universalistic seeds in the Old Testament were lost to view.

John the Baptist and Jesus came preaching, "the Kingdom of Heaven is at hand." They preached to a generation eager for a deliverer who would conquer the hated Romans and establish the Jews as the supreme nation of the world.[17] Jesus did not meet their expectations. Not only did He fail to lead an insurrection against the Romans. He violated the Law of Moses, which was the glory and the safeguard of the Jewish nation. Perhaps the rabbis sensed what Jews of our day realize, that although Jesus confined His activity to the Jewish people, and instructed His disciples to do so, nevertheless there were elements in His teaching which were opposed to Jewish nationalism and particularism.[18] It was these elements which Paul and the Hellenistic Christians emphasized, and Christianity became a universal religion, having outgrown its Jewish shell.[19]

The New Testament adds at least four other pertinent facts to our background. First, many of the promises addressed to the Jews in the Old Testament are assigned to the Church in the New,[20] and Paul declares that believers in Christ are "Abraham's seed, heirs according to promise."[21] Second, Paul also declares that the day will come when the Jews as a nation will be saved,[22] and he suggests that their salvation will bear rich fruit.[23] At least these statements in Romans have so been interpreted. Third, the Second Advent of Christ is repeatedly connected with the Resurrection, or with the judgment, or both,[24] so much so that the Church has connected the return of Christ with a General Resurrection and a Final Judgment. Fourth, Revelation 20 introduces a new thing, a limited Messianic reign of a thousand years preceded by a

"first resurrection" of a special group, the martyrs and confessors of the time of the "beast"[25] This reign with Christ is followed by another resurrection, in that it is said that "the rest of the dead lived not till the thousand years should be finished."[26] A judgment scene follows, and then "the new heavens and the new earth."[27] Nothing is said in the passage as to where these resurrected saints were to reign.

Out of this varied background four areas of special difficulty arise to perplex and divide the interpreters. The first has to do with the Jewish people. Will the unfulfilled earthly promises made to them be literally fulfilled for them? Or, in as far as these promises are yet to be fulfilled, will they be fulfilled in and for the Church? Are God's Old Testament people the Jews, distinct from the Church? If the Jews are one day converted to Christ, will they then have any special place of preeminence? If so, will this preeminence be theirs because they are Jews or because they will be more faithful and self-sacrificing than other Christians?[28]

The second area of difficulty has to do with the *place* of the thousand year reign. Revelation 20 does not say *where* "they lived and reigned with Christ a thousand years."[29] Is it to be identified with the Messianic Kingdom portrayed in the Old Testament, and so placed on this earth? But the Old Testament Kingdom is repeatedly declared to be an *everlasting* Kingdom.[30] Is it to be identified with the New Testament Kingdom of Heaven or Kingdom of God?[31] If so it is spiritual and will be placed in heaven. Or is this reigning with Christ described in Revelation just a way of describing the spiritual triumph and status of Christian here and now?

The place of this thousand year reign is closely connected with the third area of difficulty, which, centers around "the First Resurrection."[32] What is the nature of this Resurrection? Is it a bodily resurrection, or a spiritual resurrection, or is it symbolic of a revived type of life? Again, who is to enjoy this First Resurrection? All the saved? The text does not say so but limits it to a definitely described group.[33] Our answer to these last questions will define the meaning of the Second Resurrection. Those holding that *all* the saved are raised in the First Resurrection

naturally hold that *only the wicked* remain to be raised at the end of the thousand years, (provided no saints die during the Millennium.) Those who hold that the First Resurrection is the bodily resurrection of a particular group regard the Second Resurrection as a "general resurrection."

The fourth area of difficulty lies in the purpose of the Second Coming of Christ. Is His coming really a means of grace, resulting in the salvation of most of the race during the Kingdom period?[34] Or is He coming for judgment, to bring the present order to an end and so close the day of grace? The last has been the common view of the Church.

What was the historic premillennial answer to these questions? I believe it will be borne out that they all rejected the distinction between Israel and the Church and applied the Old Testament promises to the Church. If they gave the Jews any place of importance in the Kingdom it was because of their zeal and not their "blood." They usually connected the place of the Kingdom with this earth, or this earth renewed. This Kingdom would be established by Christ in the future, although His connection with it is variously described. Those who enjoy the first resurrection are usually regarded as a particular group, so they could speak of a "general" resurrection at the close of the Millennium. This Kingdom is but an extension of God's dealing with men in history, and the crucial turning point between time and eternity comes at the close of the Kingdom.

II. The Early Church—Tertullian

Premillennialism had many strong advocates in the first three centuries, although this viewpoint was not held as universally as some would have us believe.[35] However, of the premillennial group of the first three centuries, Justin Martyr, Irenæus and Tertulliam are the outstanding spokesman. We have selected Tertullian for study because we believe he has expressed his views more fully and clearly than the others. Dr. Gaebelein speaks of him as follows:[36]

> "Quintus Septimus Tertullianus was born in Carthage in 160 A. D. —his father was a Roman Centurion. When he was about thirty-six

years old he accepted Christianity and began at once to attack fearlessly Pagans, Jews and Gnostics. He possessed great natural gifts and acquired a vast amount of historical, legal, philosophical and antiquarian knowledge, which may be learned from his writings. He fell in with the Montanistic movement, but he did not accept all the teachings of Montanus. It is said that Tertullian supported Montanism on account of his dislike for the Roman clergy. *He was an ardent Premillennialist.* He wrote a great book, after he turned his back on Montanism, the title of it was 'The Hope of Believers'; it belongs to the lost books."

We hope his lost book was a great one, but all we know about it is its name. Tertullian, however, undoubtedly developed in it his millennial views, and we regret its loss. Therefore for our information about his views we must depend on his extant writings, especially on his book, *Against Marcion,* in which he states his own views in contrast to some teachings of Marcion which sound very much like certain Dispensational teachings we hear today. He says:[37]

"Besides, your Christ promises to the Jews their primitive condition, with the recovery of their country; and after this life's course is over, repose in Hades in Abraham's bosom. Oh, most excellent God, when He restores in amnesty what He took away in wrath! Oh, what a God is yours, who both wounds and heals, creates evil and makes peace! Oh, what a God that is merciful even down to Hades. I shall have something to say about Abraham's bosom in the proper place. As for the restoration of Judæa, however, which even the Jews themselves, induced by the names of places and countries, hope for just as is described, it would be tedious to state at length how the figurative interpretation is spiritually applicable to Christ and His church, and to the character and fruits thereof; besides the subject has been regularly treated in another work, which we entitle *De Spe Fidelium* [the lost work referred to above]. At present too, it would be superfluous for this reason, that our inquiry relates to what is promised in heaven, not on earth. But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; in as much as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, 'let down from heaven', which the apostle also calls 'our mother from above'; and, while declaring that our citizenship is in heaven, he predicates of it that it is really a city in heaven. This both Ezekiel had knowledge of and the Apostle John beheld. . . .

"We say that this city has been provided by God for receiving the saints on their resurrection, and refreshing them with the abundant of all really spiritual blessings, as a recompense for those which in the world we have either despised or lost; since it is both just and God-worthy that His servants should have their joy in the place where they have also suffered affliction for His name's sake. Of the heavenly kingdom this is the process. After its thousand years are over, within

> which period is completed the resurrection of the saints, who rise sooner or later according to their deserts, there will ensue the destruction of the world and the conflagration of all things at the judgment: we shall then be changed in a moment into the substance of angels, even by the investure of an incorruptible nature, and so be removed to that kingdom in heaven of which we have now been treating," . . .

This rather long quotation has been given so that the reader may have the opportunity of grasping Tertullian's millenarian ideas in their context. Let us note some of the important points:

First, as to the Jews. He flatly rejects the view, (held by Dispensationalists and *Modern* Premillenarians), that the Jews will be restored to their own land and to power. In fact, he accuses Marcion of teaching this erroneous *Jewish* view. In keeping with this, he also rejects the literal fulfilment of the Old Testament promises for the Jews but holds that "the figurative interpretation is spiritually applicable to Christ and His church, and to the character and fruits thereof." The development of this theme was the subject of that "great work" now unfortunately lost, *The Hope of Believers.* In this method of interpretation, applying the promises of the Old Testament to the Church, Tertullian was in line with the other Fathers of the Early Church.[38] Strange as it may seem to *Modern* Premillenarians, the Fathers of the Early Church seemed to have little interest in the future salvation of Israel or in the preeminent part the Jews are supposed to have in the Millennial Kingdom.[39] Their interest is in the Church, (of which the believing Jews are but a part), which, Tertullian calls "the third race"[40] as distinct from the heathen and the nation of the Jews.

Second, as to the place of the thousand year reign. Just where does Tertullian put it? It is "a kingdom promised us *on earth,* although before heaven, *only in another state of existence,* in the divinely-built city of Jerusalem, which is really a city *in heaven!*" Certainly, at least, he thought that the seat of this kingdom was in an earth quite different from this with its present type of existence and ancient cities. Justin Martyr puts it in the "new heaven and the new earth."[41] For Irenæus the seat of government of the Kingdom will be in "Jerusalem rebuilt after the pattern of the

Jerusalem above,"[42] and yet he identifies it with the New Jerusalem seen by John "descending upon the new earth."[43]

Third, as regards the First Resurrection. The Early Church Fathers all took this as a bodily resurrection of some kind, (as opposed to a spiritual resurrection of some kind). Who enjoyed this First Resurrection? "The just," says Irenæus.[44] Justin Martyr does not seem to say definitely. Tertullian says, "the saints," who rise all during the Kingdom period, "sooner or later according to their deserts."[45] Yet each of these three Fathers speaks of a "general" resurrection at the close of the Millennium at the time of the Judgment, and Irenæus says this was the teaching of the Apostle John![46]

We note another curious statement in the quotation from Tertullian. Although the saints are raised sooner or later during the thousand years, they do not receive their glorified bodies till after the Final Judgment, then on "the investure of an incorruptible nature" they shall "be removed to that kingdom in heaven." The other Fathers do not touch upon the nature of the resurrected body as far as we have found.

Fourth, what is the relationship of the Return of Christ to these events? You would think that these ardent Millenarians would have much to say about it, but they do not. They all believed Christ would come again, but Justin, Irenæus and Tertullian do not seem to relate that coming definitely with the First Resurrection or the establishment of the Kingdom. The only definite statements I have found is where Justin Martyr connects the Second Advent with the Final Judgment, "Where the books are opened,"[47] and where Irenæus connects it with "resurrection of believers" and "the ruin of many"—"the judgment day," "separating the believing from the unbelieving."[48] It was this day, the Judgment Day, which was for the early Fathers the dividing line between time and the eternity of Heaven. Whatever was the nature of the Millennial Kingdom in which they believed, it lay in this age. They do not seem, however, to speak of it as a period of grace and evangelism for sinners but of enjoyment and of preparation of the saints for the Eternal Life.[49]

III. The Seventeenth Century—Joseph Mede

In our sampling of historic Millenarian thought we pass over the Middle Ages and the Reformation period, for as Dr. Gaebelein says:[50]

> "Two facts impress us very much in studying the prophetic witness of these centuries. We hear nothing about 'that blessed hope,' nothing about Him who is the great Hope, nothing about that face to face meeting, nothing about the greetings of joy of the first century—'Maranatha,' our Lord is coming. . . .
>
> "The second fact is still more significant. We hear nothing about Israel, the seed of Abraham, nothing about the promises given by God to His peculiar people, nothing about their future spiritual and national restoration."

The first of these facts is true. The Church accepted the doctrine of the Second Coming of Christ and wrote it into its creeds but practically left it out of its thought and teaching. The second fact is also true. The Church had nothing to say about God's promises to Israel as a nation, (distinct from the Church), because the Church had not come to believe that such was the teaching of God's Word. Like the Early Church Fathers, it believed that the Jews were blessed only as they became Christians, and so sharing the promises of God made to all of God's people. To quote Dr. Gaebelein again:[51]

> "Why did Luther and many of his followers despise the Jews as a people? Because of ignorance. They lacked the deeper insight into God's purposes. They forgot that 'Salvation is of the Jews! They knew nothing of the different ages. They followed the delusion of Augustine that 'the promised kingdom is the Church.'"

Following the Reformation there was a new and growing interest in the Bible now available to the masses of the people in their own language. The Church for ages had had little to say about the Return of Christ, but the common people found that it was a central doctrine of the New Testament. It is not surprising that they began to emphasize what the Church had left out of its teaching, nor is it surprising that many made it their whole Gospel, going to an extreme on "adventism."

Many Christians also began to take a new interest in the Jews and their salvation. The Jews were God's Old Testament people,

and with Paul these Christians felt the tragedy of Israel's failure to accept Christ. They accepted with Paul that the day would come when all Israel would believe and be saved, and they came to believe that some kind of glorious future was in store for the Jewish nation as a nation.

In the seventeenth century these ideas began to gain ground, and we want to examine the views of the leading Millenarian of that century,—Joseph Mede.[52] Here is what Dr. Gaebelein has to say of him:[53]

> "Among the many great teachers of the seventeenth and eighteenth century we find *Joseph Mede*. He was born in Essex, England, in 1586 and died in 1638. Everybody of his contemporaries praised him as a pious, godly man, distinguished by his meekness, modesty and prudence. Besides this he was an acute logician, a very skillful mathematician, and an able philologist having mastered many languages, and a very proficient historian. His principal work was the work of his life-time. It took up the book of Revelation which was first published in Latin. The title was *Clavis Apocalyptica*,—the key to Revelation,—to which was added later a larger commentary on the same book, *In Sancti Johannis Apocalyptica Commentarius*. Both works were later published in an English translation. In his writings, as well as in many others, the future of Israel is recognized. He and other teachers, for instance Increase Mather, had found in the Scriptures the great promises which belonged to Israel and gave them a literal interpretation. To illustrate this we quote Dr. Mede in an interesting comparison of Paul's conversion and the calling of the Jews. It was written by Mede in his thirty-sixth year in 1622. While not altogether correct in details it shows how remarkably the Holy Spirit was leading towards a deeper understanding of prophecy and revealing, as stated before, the real key which unlocks the prophecies of the Old Testament."

There follows on pages 154-156 the comparison in parallel columns.[54] We might summarize the finding made about the Jews as follows: The Jews are the bitter enemies of Christ, yet God will have mercy upon them. They will be miraculously converted by seeing the "sign of the Son of Man" which will effectively convert them as it does not convert the unbelieving Gentiles. The converted Jews will then be miraculously illuminated so that they will know all the doctrines of the Reformed Churches and will find themselves in fellowship with other Christians. The Jewish nation will be the last of the nations in the circuit of the Apostle's preaching to be called, but it will become the most zealous of the nations. The general conversion of the Gentiles is not to be looked

for till after the calling of Israel, for their miraculous conversion will be a power to convert the Gentiles.

We might note in passing that this comparison of Paul's conversion with that of the Jewish nation has no bearing on the question of the Millennium or of Jewish national hopes. Besides, in a letter to Dr. Twisse written Dec. 2, 1629, Mede comments on this comparison he made in 1622:[55]

> "For my conceit of *the manner of the Jewish Conversion;* though it often solicites me to give credence to it, as best becoming the greatest work that ever God yet did for that people, for whom in former times he shewed so many wonders: yet I will ingenuously confess, the grounds I have hitherto found seem not to my self sufficient to build a firm assent upon; but only by a kind of concinnity induce to a pleasing but wavering conjecture. And therefore it were to little purpose to contend much for that wherein my self have no sufficient confidence. I used to object to my self, That the appearing of Christ in heaven belongs to the time of his Second coming, but the Jews must be converted before then, lest they all should perish amongst the enemies of the kingdom, whereof they would be the principal. I salve it with the supposition of some latitude in that appearance, as being first to be ushered with some preparation or *praeludium* towards the Jewish nation, before His great and universal appearing to the whole world to judgment."

Whatever uncertainty may have been in his mind about *how* the Jews would be converted, there was no uncertainty as to the fact and the great place of the Jewish people in the Church. In a discourse on Isaiah 2:2-4, Mede says:[56]

> "These words are a prophecy or prophetical Promise of the glorious exaltation, wonderful enlargement, and unheard of prosperity of this Society of men, called the Church, . . .
>
> "There is a second and more glorious Calling of the Gentiles to be found in the prophecies of Scripture: not a calling, that is, where the Jews are excluded; but a Calling wherein the Jews shall have a share of the greatest glory, and are to have a preeminence above other nations, when *all nations shall flow unto them* and walk in their light; for the calling of the remainder of the world which is not yet under Christ, is reserved for the solemnizing of the Jewish restitution."

In Mede's collected works there is a section entitled "Remains on some passages in the Apocalypse." Some of these chapters are expositions of special points, some are replies to critics or to friends. Chapter XI. is a discourse on the thousand years, which he identifies with "the Day of the Lord." This Day of the Lord, he says, is,[57]

"Not a day of a few hours, as we commonly suppose, but a continuous space of many years, wherein Christ shall destroy all his enemies, and at length Death itself; beginning with Antichrist, by His revelation from heaven with flaming fire, and ending with the Universal Resurrection; during which space of time shall be the Kingdom of the Saints in the New Jerusalem."

In Chapter XII we are fortunate in finding Mede summarizing his own view of the twentieth chapter of the Apocalypse. The following quotations will bring out the main points of his interpretation.[58]

"1. That the reign of Christ here described is after the Times of the Antichrist (if either the Beast or the False Prophet be he) is apparent without interpretation; . . .

"2. What the quality of the reign should be, which is so singularly differenced from the reign of Christ hitherto, is neither easy nor safe to determine, further than, That it should be the reign of our Saviour's Victory over his Enemies, wherein Satan being bound up from deceiving the Nations any more till the time of his reign be fulfilled, the *Church* should consequently enjoy a most blissful peace and happy security from the heretical Apostasies and calamitous sufferings of former times. But here (if anywhere) the known shipwrecks of those who have been too venturous should make us most wary and careful, that we admit nothing into our imaginations which may cross or impeach any Catholik Tenet of the Christian Faith: as also to beware of gross and carnal conceits of an Epicurean happiness misbeseeming the Spiritual purity of saints. If we conceive any *Deliciae,* let them be *Spirituales,*" . . .

"3. The *Presence of Christ* in this Kingdom shall no doubt be glorious and evident: yet I dare not so much as imagine (which some Ancients seem to have thought) that it should be a visible converse upon Earth. For the Kingdom of Christ ever hath been and shall be *Regnum Cælorum.* . . .

"4. Those who shall be partakers of this kingdom are described to be of two sorts; 1. *The deceased Martyrs,* who (as far as I can yet understand it) shall *resume their bodies and reign in heaven.* 2. Such of the living as have not worshipped the Beast nor his Image, neither have received his mark, etc., *these shall reign on earth.* . . .

"5. Under the second sort of those Reigners, together with the Virgin-Christians of the Gentiles, (who are the Surrogate Israel) I would in particular respect understand *the Nation of the Jews,* then converted to the faith of Christ; . . .

"6. The *Rising of the Martyrs* is that which is called the *First Resurrection,* being as it seems, a prerogative to their sufferings above the rest of the dead; who as they suffered with Christ in the time of his patience, so should be glorified with him in the Reign of his Victory before the *Universal Resurrection* of all. 'Blessed and holy are they that have part in the first resurrection, for on them the second death hath no power;' namely, because they are not *in Via* but *in Patria,* being a prerogative, as I understand it, of the *First* sort of reigners only, and not of the *Second.* Thus I yet admit the first resur-

rection to be corporeal as well as the second, though I confess I have much striven against it; and if the text would admit another sense less free of Paradox, I had yet rather listen unto it; but I find it not. However, to grant a *Particular Resurrection* before the *General,* is against no article of faith, for the Gospel tells us, (Matt. 27:52-53) that at our Saviour's resurrection 'The graves were opened, and many bodies of the saints which slept arose, and went into the city and appeared to many.' . . .

"7. The *Second Resurrection* to be after the end of the 1000 years, Justin Martyr, by way of distinction calleth 'the eternal and universal resurrection of all together'; namely in respect of the former which was Particular, and of some. And that it is common both to the *Godly* and to the *Wicked,* and not of the wicked only, may appear in that there are two books opened for the dead (vs. 12) whereof one is the Book of Life; which argues for two sorts of dead to be judged. Nor can I imagine how it can be otherwise, unless all the Just which live during the 1000 years be supposed to be immortal; which is a paradox I dare not admit; . . . "

In a letter written to Dr. Meddus in 1629, explaining his position more fully as to those enjoying the first resurrection, Mede says:[59]

"Yet thus much I conceive the text seems to imply, That these Saints of the first resurrection should reign here *on earth in the New Jerusalem* in a state of beatitude and glory, partaking of Divine presence and vision of Christ their King; as it were *in a heaven upon earth,* or new Paradise immutable, unchangeable, etc.

"Secondly, for the better understanding of this mystery, we must distinguish between the state of the *New Jerusalem* and the state of the *Nations which shall walk in the light thereof;* they shall not be both one, but much differing. Therefore what is spoken particularly of the New Jerusalem, must not be applied to the *whole Church* which then shall be: New Jerusalem is not the whole Church, but the Metropolis thereof and of the New world. The state of the Nations which shall walk in her light, though happy and glorious, yet shall be changeable, as appears by the commotion of the nations seduced at the end of the Thousand years. But the state of those who dwell in the New Jerusalem shall be free from all change.

"I differ therefore from *Piscator,* and agree with *Alstedius,* That the saints of the First Resurrection should reign on Earth during the Millennium, and not in heaven."

Let us now summarize what Mede has to say under the four special topics of difficulty.

First, as to the Jews. Unlike the Early Church Fathers, Mede gives the Jewish nation, when converted, a distinctive and preeminent place. Unlike the Dispensationalists, however, this distinctive place is in the *Church* of which they are a part. The pre-

eminence is not due to Jewish blood but to their evangelistic zeal. Under God they are to be the prime means of winning the Gentile nations to Christ. This preeminence in zeal seems to be manifested before the beginning of the Kingdom, for it occurs before the Second Coming. He does not seem to say anything about a preeminent place in the Kingdom.

Second, as to the place of the thousand year reign. He holds that two distinct groups reign. A special, limited group, the martyrs, reign in the New Jerusalem on earth, "as it were in a heaven upon earth." Besides this group of martyrs reigning in the New Jerusalem, there are "the Nations which shall walk in the light of it," which he seems to identify with the Church still on earth. Those in this latter Kingdom are to be happy and glorious, but changeable, so subject to apostasy. He warns against "gross and carnal conceits of an Epicurean happiness misbeseeming the spiritual purity of saints" in this earthly kingdom of the Nations. Nor does he seem to think that Christ will "sit on the throne of His Father David in Jerusalem" in personal reign, for he says, "the kingdom of Christ ever hath been and shall be *Regnum Cælorum.*"

Third, as regards the First Resurrection. We have seen that Mede thinks that only a particular group, the Martyrs, will be raised at the beginning of the Kingdom. These will receive glorified bodies and become immutable. All others, good and wicked, will be raised up only at the Judgment Day at the close of the Kingdom. He quotes Justin Martyr as having held the same view of a particular and a general resurrection.

Fourth, what is the relation of the Return of Christ to these events? We note that the difficulty here was that only Revelation 20 suggested the Coming of Christ a thousand years before the Judgment Day in "the Day of the Lord." Mede blazed the trail, followed by the Bible Presbyterian Church and others, of making the "Day of the Lord" last more than a thousand years, so including both the First and Second Resurrection. He feels that this is the only way the two ideas can be harmonized. He does not make plain whether the Millennial Kingdom is a period of grace or not. On the other hand, he seems to suggest that the great evangelistic period under the leadership of the converted

Jewish nation came *before* the Kingdom, and that the enemies of the Kingdom would be destroyed at its beginning, so that only the converted Nations enjoy the Kingdom. The peoples of these nations, however, though nominally in the Church, were "changeable" and so were open to seduction by Satan at the close of the Kingdom. If this was his view, then the opportunity for the unconverted to be saved ended with the Second Coming of Christ.

IV. The Eighteenth Century—John Albert Bengel

Of Bengel (1687-1752), Dr. Gaebelein says:[60]

> "Next to Joseph Mede must be placed the German scholar, *Bengel.* It has been said, 'his works were the first cock-crowing of a new kind of exegesis the Evangelical Church so much needed.' He rejected out and out the deadly error of Augustinus that the Church and the kingdom are identical. He showed that the Revelation is a chronological prophecy. Though he made some mistakes, godly Bengel was soundly premillennial. Here is one of his choicest statements. 'The events in Revelation, chapter xix, are plainly followed by those which take place, from chapter xx:11 to chapter xxii:5. The *Millennium comes in between.* He must deny the perspicuity of Scriptures altogether, who *persists* in denying this and tries to refute it. The time will come when a pure Chiliasm [Premillennialism] will be thought an *integral part of orthodoxy.*' Bengel was the instrument of the Holy Spirit in leading out a large part of the Evangelical Church in Germany into the light of the premillennial coming of our Lord. His master work, the Gnomon of the New Testament, is still worth studying. Dr. Delitzsch, himself a great scholar, said the true Church owes a great debt to Bengel."

The greatness of Bengel as a commentator is recognized by all scholars. Philip Schaff said Bengel[61] "was the most original, profound, pregnant and devout commentator, and author of the invaluable *Gnomon,* which is a marvel of *multum in parvo.*" Of Bengel's *Gnomon,* Dr. A. T. Robertson said:[62] "His *Gnomon* is one of the great commentaries on the New Testament for scholarly and spiritual insight."

Yet in his interpretations, (as Dr. Gaebelein says), he made some mistakes, as do all commentators. Bengel was a great student of prophecy, and from his study of Daniel and Revelation, and from his historical-chronological method of interpreting prophecy, he was led to the conclusion that the year 1837 was the probable year for the Return of Christ.[63] This prophetic "date-setting" by

this great and spiritual man did much to encourage a host of others to set dates for the Second Coming, till their repeated failures in this effort have made even the premillennial students of prophecy condemn such efforts as unwise.

But what of the "pure Chiliasm" of Bengel, which makes him so "soundly premillennial?" Unfortunately, in his *Gnomon* Bengel has not summarized his views, and so we must glean through the *Gnomon* for statements which will indicate the positions he held. Such a method is open to the criticism, perhaps, that such a composite may not give a true and well integrated view of the man's thought. However, if we find enough pertinent statements, perhaps this objection can be overruled, and from these statements we may be able to draw just conclusions as to his views. This will be our effort.

Bengel believed that the Jewish nation, that is the majority of them, would eventually be converted.[64] How does he relate this conversion of the Jews to the conversion of the Gentiles? The following may throw some light on his ideas:[65]

> "Paul *provokes* the Israelites to Christian *jealousy;* and this presupposes the conversion of the Gentiles before that of Israel, and yet the remaining abundance of the Gentiles may afterwards be gained by the full conversion of Israel." *"Life from the dead* . . . He is speaking of bringing the whole to life, that there may be no dead mass remaining. The conversion of the whole human race or the world will accompany the conversion of Israel."

These statements might seem to imply that Bengel believed that eventually all those living upon earth, both Jew and Gentile, will be converted. Perhaps he did believe they would become at least nominal Christians. I am inclined to think, however, that he meant by "all" simply "all who will be saved," which will be the great majority of the race.[66]

We now give a series of quotations which will indicate his views as to the nature of the Millennial Kingdom, its relation to the Coming of Christ and its end; the nature of the First Resurrection and of the Resurrection and Judgment after the Millennium ends, and his interpretation of the "New Jerusalem."

> "This phrase, *the kingdom of the Heavens,* is peculiar to Matthew, who employed it that he might cure the Jews, for whom he was writing, of the notion of an earthly kingdom."[67]

"By the expression, 'The Kingdom of the Heavens,' which is almost peculiar to the books of the New Testament, the hope of an earthly kingdom was cut away, and all were invited to Heavenly things. It is thus called in regard to its final consumation."[68]

"There is no error, much less danger, in maintaining that the thousand years are *future,* but rather in interpreting these years, whether past or future, in a carnal sense."[69]

"On the other hand, care must be taken, not to attribute to the millennium things which are reserved for eternity itself. Nor is it sufficient to assert, that it is still future; but its true character ought also to be soberly weighed. But these things are not to be imparted to the many by a lengthy treatise; spiritual maturity must be waited for."[70]

"The millennium *itself* is distinguished by a new, great, pure, and long-continued exemption from internal and external evils, since the authors of these evils are removed, and by an abundance of varied happiness, such as the Church hitherto has not beheld."[71]

"During the course of the former millennium, the promises which describe the most flourishing time of the Church will be fufilled: ch. x:7; afterwards, while the saints who belong to the first resurrection shall reign with Christ, men on earth shall be remiss and careless, Matt. 24:37, etc."[72]

This last quotation, with its reference to a "former millennium" introduces us to one of the distinctive contributions made by Bengel to the interpretation of Revelation 20. He believed that that chapter taught not just *one* millennium but *two thousand year periods* which overlapped. The first began with the binding of Satan and lasted till his release. The second began some time later with the "first resurrection" and lasted till the Judgment Day. Note further his distinction between the "appearance of the coming of Christ" and "the actual coming itself."

"The appearance of the coming of Jesus Christ, by which the Iniquitous one ('Wicked') will be destroyed, will precede the actual coming itself, and the last day.—This appearance, with the destruction of the beast, or the Iniquitous one ('Wicked') is described, Rev. xix:11 etc.: where these *two,* the beast and the false prophet, are cast alive into the lake of fire, that burns with brimstone; moreover the kings of the earth and their armies are slain, vs. 20, 21. Lastly, the captivity of Satan and the kingdom of the Saints follow. For the Apocalypse clearly interposes a thousand years between the destruction of the beast and the last day. *But how will these years be reconciled with the language of Paul? Ans.* Paul, looking back (referring here) to Daniel, as we shall afterwards see, at the same time implies those things, which are marked by the same prophet as about to happen between the destruction of the little horn and the end of the world, vii. 7, 9, 14, 22, 26, 27. Many things long prior to the destruction of the beast, as well as also the entrance of Jesus Christ through suffering into glory are connected with His coming in the clouds; Matt. 26:64; John 21:22, notes. Therefore the same coming might be connected with the de-

struction of the adversary, which is a matter of very great importance between the two comings of Christ. And as the end of the world admitted of being (was able to be) connected with the destruction of Jerusalem, because the revelation of the intermediate events was not yet mature; so Paul might connect the coming of Christ with the destruction of the adversary, because (the revelation of) the thousand years were reserved for (against the time of giving) the Apocalypse, which much more clearly explains these points, so that the prophecy of Daniel itself may obtain light from the Apocalypse subsequently given. However, Paul appropriately (skilfully) terms it, the appearance of the coming, not *the coming* itself. It was not yet the time for more special information, and yet the Spirit of truth dictated those words to Paul, that they might exactly agree with the very things, which were afterward to be more particularly revealed. The prophecy proceeds gradually. The Apocalypse speaks more explicitly than Paul; and Paul in this passage speaks more explicitly than the Lord Himself before He was glorified; Matt. xxiv. 29: where see notes. *Moreover we ought to interpret the more ancient and more involved expressions by such as are most recent and most distinct, and not abuse the former for the purpose of weakening and eluding the latter.* Nay, even in actual fact the destruction of the adversary coheres (is connected) with the coming of Christ; for there are two things especially illustrious in the glory of Christ, namely, that He is the Son of God, and that He is coming to judgment. . . . The beast and the false prophet are first of all cast into the lake of fire *at the appearance of the coming* of the Lord Jesus; and when He actually *comes,* all who are not found written in the book of life are cast into the lake of fire. The first judgment is a prelude and altogether peculiar specimen of the second judgment; nay, it is in reality one and the same judgment, only separated by time, and out of the whole period (Rev. viii. 2-vi. 15) falling under that portion which is now marked by the trumpet of the seventh angel."[73]

After the destruction of the Antichrist at "the appearance of the coming of the Lord Jesus," Satan is bound and the first millennium begins.

"Two millennial periods are mentioned in this whole passage, each three times: the former is the millennium in which *Satan is bound,* ver. 2, 3, 7; the other, that of *the reign of the saints,* ver. 4, 5, 6. . . . The second millennium extends even to the resurrection of all the dead, ver. 5; the former comes to a close before the end of the world, ver. 7, etc. Therefore the beginning and end of the former is before the beginning and end of the second."[74]

"*Lived,* returned to life. . . . They shall be with Christ (ver. 6), and with God (ver. 6), not Christ and God with them. Therefore that kingdom will be in heaven."[75]

"Whilst Satan is loosed from his imprisonment of a thousand years, and the earth is harassed by the last and lowest dregs (of its inhabitants), *the martyrs live and reign, not on the earth, but with Christ*: then the coming of Christ in glory at length takes place at the last day: then, next, there is the new heaven and the new earth and the new Jerusalem."[76]

"Paul describes the whole process of the resurrection, with these things which shall follow it, and therefore he renders the resurrection itself more credible. For this resurrection is necessarily required to produce this result, that God may be all in all. . . . Christians are, so to speak, an appendage of the first fruits. *The ungodly shall rise at the same time; but they are not reckoned in this blessed number.* At His coming, then, it shall be the order of Christians (their turn in the successive order of the resurrection). They will not rise one after the other (but all believers at once) at one time. Paul does not call it the judgment, because he is speaking of and to Christians. . . . The resurrection is immediately followed by the judgment."[77]

"This is the *day,* the great day, Heb. 10:25, in which the earth and the heaven flee away; and moreover the *last* day, the day of the resurrection and the judgment, ver. 12, etc. John 6:39, 12:48. All judgment is given to the Son. John 5: Acts 17.

"*Standing,* the standing of infants, of whom by far the greater part of mankind consists, is surprising."[78]

"*The new heavens and the new earth,* etc. It is not a flourishing state of the Church in the last time which John here describes, but he speaks of all things entirely new and perfect for eternity. . . . The New Jerusalem. The new city has no connection with the millennium."[79]

A thoughtful reading of these rather extended quotations will yield, I believe, the following conclusions about Bengel's Millenarianism:

First, as to the Jews. He believed in the conversion of the Jewish nation (at least in large part), but unlike Mede he does not seem to give them any special preeminence in the final period of evangelism, which he seems to place before the millennium. He says the Gentiles provoke the Jews, and then in turn the Jews will have an influence on the Gentiles, so that "the conversion of the whole human race or the world *will accompany* the conversion of Israel." He does not seem to give the Jews as Jews any special place in the Millennium,—it is the Church which enjoys the Millennium.

Second, as to the place of the thousand year reign. He emphasizes the fact that the *martyrs,* who enjoy the First Resurrection, *reign with Christ in heaven.* The Church enjoys a Millennium on this earth, but Bengel does his best to caution against any earthly ideas of the millennial period. He also says that only those with "spiritual maturity" are able to soberly weigh its true character.

Third, in regard to the First Resurrection. Bengel holds this to be a bodily resurrection, but for a special group, the *martyrs,*

who reign with Christ in heaven. At the end of the Millennium comes "the resurrection of all the dead." The Christians shall rise as "an appendage of the first fruits. The ungodly shall rise at the same time." This is "the day of the resurrection and the judgment." Thus Bengel, like the Fathers of the Early Church and Joseph Mede, believed in a special First Resurrection and then the General Resurrection and Final Judgment.

Fourth, what is the relation of the return of Christ to these events? For the writer of this article, the biggest surprise came in Bengel's distinction between "the appearance of the coming of the Lord Jesus" and *His actual coming.* As we see, he places the "appearance of His coming," (which he compares with Christ's "coming" in the destruction of Jerusalem), at the time of the destruction of the Antichrist before the beginning of the Millennium, and reserves the actual coming for the last day, the day of General Resurrection and Final Judgment at the end of the Millennium. Since this is the case, Bengel was not a *Premillenarian,* though he was a Millenarian. In fact, since he placed both his Millenniums before the actual coming of Christ at the Judgment Day, he was a *Postmillenarian!* I do not see how else his words can be interpreted. He would seem to differ from most of the Postmillenarians in teaching an actual bodily resurrection of a limited group at the beginning of the Millennium. But for him, the crucial point was *the coming of Christ at the last day,* when after the judgment there would be "a new heaven and a new earth and a new Jerusalem," which Bengel held to be a picture of eternity.

V. The Nineteenth Century—The Rise of Dispensationalism

So far we have studied the thought of three men whom the Premillenarians themselves accept as outstanding exponents of Millenarianism. The summary of the position of the historic Millenarian seems to have been borne out. The Millenarians before the nineteenth century believed that the *Church* would have some kind of Millennial period on earth before heaven began. They accepted a bodily resurrection at the beginning of the Millennium, usually limiting it to the resurrection of a special group, and re-

served the "general resurrection of the just and unjust" till the Day of Judgment at the end of the Resurrection. There is a distinct tendency to place the reign of these who enjoy the First Resurrection *in heaven,* as distinct from the rest of the Church on earth. Both Mede and Bengel struggle with the difficulty of placing the coming of Christ in connection with the Millennium. Mede solves it by making the Day of the Lord last more than a thousand years. Bengel says Christ does not actually come till the Last Day. Tertullian does not seem to deal with the question at all. None of them seem to emphasize the Millennium as a time of grace in which sinners may be saved, but those who deal with this question, (Mede and Bengel), seem to place the period of evangelism before the Kingdom. For all of them the Kingdom is a period of enjoyment for the Church.

In the nineteenth century there arose a movement which discovered and popularized a set of new ideas, which, added to the original starting point of a Kingdom of Christ on earth after His Coming, have transformed historic Premillennialism into Modern Premillennialism, which in turn shades off into ultra Dispensationalism. Where one begins and the other stops, it is hard to say, but it is easy to draw a clean-cut distinction between historic Millenarianism and Modern Premillennialism, out of which the other differences have naturally grown, till they have formed a unified system of eschatology quite different from that of preceding centuries.

It is now our purpose to trace the development of these new ideas in the Plymouth Brethren movement till we see them crystalizing in the split between the two early leaders of that movement, Newton and Darby.

The Plymouth Brethren movement is one of the various manifestations of the work of the Spirit of God at the beginning of the last century. The character of the times had much to do with the development of these movements. Prof. Stokes in his article on John Nelson Darby gives an informing description of the state of the Church in England at this period, showing that "The Establishment was everything with the Churchmen of that time, the Church of God was nothing regarded," and that "Darby's mind

revolted against such a miserably low unspiritual view of the Church."[80]

Dr. Ironsides, in speaking of this period says:[81]

> "The first three decades of the nineteenth century were times of much unrest in the Church of England and in the various non-conformist bodies of Great Britain and Ireland. The Wesleyan revival and similar movements had brought new life into communities that had been cold and formal for years. A spirit of inquiry and yearning after better things was abroad. Christians were eagerly searching their Bibles for fuller light as to their responsibilities, both individual and collective. The Napoleonic wars had directed attention to the prophetic Scriptures as never before, and the truth of the Lord's imminent return was rediscovered after it had been seemingly lost for centuries. That much fanaticism was linked with this there can be no question; nevertheless there was a modicum of truth which, followed out, led to a fuller understanding of the prophetic Word. . . .
>
> "And so it came to pass that out of the unsettled state of the professing body, there grew up several very marked movements within the next half century tending to magnify the name of the Lord Jesus, to exalt and honor the Holy Spirit, to reassert the authority of the Bible as the all-sufficient rule of Christian faith and practise, and to carry the gospel energetically to a lost world, independent of clerical pretension. The great world-wide missionary movement is one of these. The Bible societies may be looked at collectively as another. And what is sometimes called 'Brethrenism' is a third, and I am persuaded not the least in point of interest. For though the Brethren assemblies have never been large in numbers as compared with the great dominations of Protestantism, *their propaganda has been world-wide, and thousands have accepted their views on many lines who are not openly identified with them.*"

We are interested in these distinctive Brethren views which have been propagated all over the world and which have been accepted by many who never thought of them as new and distinctive teachings of the Brethren group. Especially are we interested in this study in the way these distinctive Brethren views affected and radically modified the views which had been held by the early Millenarians.

The Brethren movement traces its origin to a little group meeting in Dublin, Ireland in 1825.[82] It was but one of many such spontaneous groups for fellowship and Bible study which sprang up in Great Britain and America. But this Dublin group was joined by John Nelson Darby in 1827. He was a young curate of the Church of England, whose ability, magnetic and dominating personality and deep enthusiasm for the truth which he eagerly

sought out and propagated made him the leading spirit and almost the dictator of the movement, especially of that branch known as the "Exclusive" Brethren.

This Dublin group of Brethren originated because of a felt need of Christian fellowship which could cross denominational lines and from the feeling that the Church had arrogated to the clergy rights and privileges which belonged to the priesthood of believers. So the early members of the group met for fellowship and the partaking of the Lord's Supper and for Bible study.[83]

It was not till about 1830 that their interest was turned to the study of prophecy. This seems to have been the way in which this interest was aroused. In 1826 there was held at Albury Park, the residence of one Henry Drummond, banker and member of Parliament, the first of a series of "prophetic conference." These meetings were attended by many evangelicals of the day, including Edward Irving. The prophetic teaching of the Irvingite movement grew out of these Albury Conferences.[84]

Among the ladies who attended some of these Albury Conferences was the Countess Powerscourt. She was so delighted with the conferences that she established a similar series of conferences at Powerscourt House near Bray, in County Wicklow. These conferences continued till 1838 at least.[85] Darby and many of the leading Brethren as well as Irvingites and others attended these meetings. Interestingly enough, these prophetic studies never led to "date-setting" among the Brethren, as they did among the Irvingites and others. But the "truths" of the distinctive nature of the Church and the "rapture" were discovered, which led to the development of a new complex of ideas which we today know as "Dispensationalism."

The first group in England to be recognized as a Brethren group was the one at Plymouth.[86] The leader of this group during these years was Benjamin Wills Newton. Speaking of him, Dr. Ironside says:[87]

> "At this time while J. N. Darby was undoubtedly the leading figure among the Brethren in Ireland, B. W. Newton was perhaps the man whose learning, ability and piety outshone all others in England, though many remarkable men had become identified with the movement. It was he who was used of God to begin the work at Plymouth, where for fifteen years he was the accredited leader, and from which center

his influence, through his printed ministry and frequent visits to other parts of the country, extended far and wide. By 1840 there were over 800 gathered together at the Ebrington Street meeting, where he exercised the teaching and pastoral gifts. By 1845 the number had increased to 1,200. It is questionable if any other assembly of the Brethren has ever grown so rapidly. This in itself is proof of the esteem in which he was held."

It is not surprising that the Brethren movement in the English speaking world became known as the "Plymouth Brethren."

The first great division in the Brethren group grew out of a difference in fundamental viewpoint between Newton and Darby in the field of eschaology and then the question moved into the field of ecclesiology. It is a sorry story into which we cannot go.[88] Suffice it to say, Mr. Darby won, and Newton and his followers were excluded from the fellowship. Of course at the same time Newton's eschatological views were rejected, and Darby's held the field, so that from this time on, although the Brethren split on many questions, they remained practically united in their dispensational views.[89]

What is the nature of this difference in viewpoint in eschatology? Dr. Ironside says:[90]

"Mr. Newton attended a number of the Prophetic conferences, in Ireland, until it became evident that he and Mr. Darby were hopelessly at variance, both on prophetic teaching and in regard to the nature, calling and order of the church. Mr. Newton was warmly supported in his views by the learned Dr. Tragelles, the textual critic who was in the Plymouth meeting."

Neatby sets forth the difference as follows:[91]

"A doctrinal divergence was the root of the quarrel, though ecclesiastical differences followed, and seriously aggravated it. Newton had published (in 1842, it is said) a book on the Apocalypse. Darby criticised it, and a war of pamphlets ensued. Both men wrote with warmth, and each by his own showing was justified in feeling warm. Newton had *'identified the Church and the Kingdom,'* (up to a certain point, apparently), and Darby declared that this identification was 'of the very worst moral affect to the saint.' Newton not unnaturally considered this a 'very strong expression'; but he was quite able to rival it, for he gave out that the foundations of Christianity were gone, if the views of his antagonist prevailed. . . .

"The chief point in the dispute was the relation of the Christian Church to the Great Tribulation. Both parties were futurists, that is, they held that the fulfilment of the bulk of the Apocalypse is still future, and belongs to 'the times of the end'; and they therefore both main-

tained that a great and unprecedented persecution awaits the faithful immediately before the revelation of the Son of God in glory. But whereas Newton held that the faithful in question were simply those members of the Christian Church that would be on the earth at that time, *Darby insisted that the whole Christian Church would be removed to heaven by a rapture unobserved by the world, shortly before the outbreak of the Tribulation.* . . .

"It is clear that the doctrine of the secret rapture is inconsistent with the descriptions given of the Second Advent in the prophetic passages of the Gospels. Darby therefore taught that these descriptions were given to the Apostles, not as founders of the Christian Church, but as the representatives of a faithful remnant in the midst of apostate Judaism,—to which the character of the witnessing body at the time of the end (composed as it will be of semi-converted Jews) is to answer. *This involves a different view of the Gospels from that which had previously obtained among Christians,* and materially altered the relation of the Church to the principles declared by Christ during His earthly ministry. A tendency accordingly grew up to treat a large part of the Gospels as 'Jewish.' . . .

"This tendency in turn linked itself with the *growing repugnance to associate the idea of law in any shape with Christian standing,* a repugnance which has widely given rise to a plausible (though not altogether just) charge of antinomianism against the Brethren."

Ironside says of Newton:[92]

"He viewed with extreme disfavor any departure from Puritan theology, except on eschatological lines. For him the church included all the faithful from Abraham down. He considered Mr. Darby's dispensational teaching as the height of speculative nonsense. He was vehemently opposed to the idea of the church being a special company of whose calling and destiny the Old Testament knows nothing, a line of things emphasized by Mr. Darby, Mr. Bellett and their intimates. When at the Powerscourt meetings the idea of the cancelled seventieth week of Daniel, beginning after the rapture of the church, was suggested by Sir Edward Denny and Mr. Darby, it was readily accepted as the key to the prophecies by G. V. Wigram and J. G. Bellett. It was, however, utterly rejected by Mr. Newton, who maintained that the Church must go through the final tribulation, and that the 'rapture' would be coincident with the 'appearing.'"[93]

In eschatology, Ironside says, Newton did not follow the Puritan theology. Undoubtedly his departure from that theology was in his acceptance of the historic Millenarian belief in a kingdom of Christ on earth after the Second Advent, carrying with it the necessity of a First and a Second Resurrection. The Dispensationalism advocated by Darby, however, departs from the Puritan Theology not only in eschatology but also in other fundamental concepts, so that it forms a system of its own. We see in the quotations given above that Darby gave his support to four

points which have become landmarks of consistent Dispensationalism. First, the distinction between the Jewish Kingdom and the Christian Church. The Jews, as Jews inherit the promises of an earthly kingdom made to their forefathers; the Church is something new and different, " the mystery" hidden from the ages. No wonder Newton rejected this, for it was a new teaching, unknown to the Early Church Fathers, undreamed of by the later Millenarians. These had all seen the Church, (made up of Jews and Gentiles), as the heir of all that God had for His people.

Second, Darby stood for another new "truth," that the Church would be taken out of the world by a "rapture" before the great tribulation at the end of the age. "It would scarcely be possible," says Neatby, "to exaggerate the extent to which all their ministry and worship, and not less their ordinary life and conversation, have been moulded and colored by this belief," and he calls attention to the strong tendency among the Brethren to substitute for James's 'If the Lord will' their own formula, 'If the Lord tarry'."[94]

Third, the distinction between the Jewish Kingdom promised in the Old Testament and proclaimed by Jesus, and the character and destiny the Brethren gave to the Church, necessitated the Dispensational division of the New Testament between those parts for the Jews and those which belong to the Christians,—the Sermon on the Mount, the Lord's Prayer, etc., belonging to the Jewish Kingdom, not to the Church.

Fourth, the desire to magnify the uniqueness of the Church, (to which of course the Dispensationalist belongs), is seen not only in its being delivered from the great tribulation but also in the emphasis laid upon the gracious nature of this dispensation in contrast to the legal requirements of the other dispensations, especially the Mosaic. Perhaps Neatby is right that this distinction the Dispensationalists make between law and grace has not led to antinomianism in their lives, but it has led them to assert, (whether they will consistently uphold the assertion or not), that those in other ages were saved by their *obedience,* not their faith.

To what extent is *Modern* Premillennialism Dispensational? No one can dogmatically answer that question, for there are all degrees of acceptance of Dispensational "truth" by those who call

themselves "Premillenarians." You will find all four of these "truths" taught in Dr. Scofield's notes in his *Reference Bible.*[95] Some of his friends who do not accept all of these truths, especially the last, advance in his defense the argument that Scofield was not a *consistent* advocate of salvation by works, for in other places he also taught salvation by faith for all! In fact, many modern Premillennialists, somewhat grounded in the Reformed Faith and yet entranced by the "new truth" of Dispensationalism, try to hold to parts of each of these two systems of Bible interpretation and do not realize that they can do so only by being blind to the impossibility of combining their views into a unified system of belief.

What is the greatest difference between the historic Millenarian position and that of many who call themselves Premillenarians today? It is in their view of the Church and the Kingdom. Both believe in a Kingdom of Christ on earth after His Return. But the historic Premillennialist exalted the Church and held that the Church enjoyed the Kingdom. If the Jews were to have any place of preeminence, it was because of their Christian zeal. If they were to enjoy the Kingdom, it was because they had become a part of the Church.

Modern Premillennialists, following the Dispensational lead, make the Kingdom a Jewish Kingdom, given to the Jews because they are Jews. The Church has become a special group, different in character and destiny from those who enjoy the Kingdom.

Reread the quotation given from Tertullian and ask yourself the question, What would Tertullian do if he were alive today? As he wrote the treatise, *Against Marcion,* for holding such views, would he not today write a similar treatise, *Against Dispensationalism?*

NOTES.

[1]Gen. 13:15, etc.
[2]2 Sam. 7:16, etc.
[3]Isa. 9:6-7, 11:1-9, etc.
[4]Jer. 3:18; Eze. 37:16-23; etc.
[5]Isa. 11:11-16; Zech. 10:8-10, etc.
[6]Isa. 11:13-14, 60:10-14.
[7]Eze. 37:28, etc.
[8]Isa. 2:2-4; 66:18-23, etc.
[9]Eze. 34:11-16, 36:22-31; etc.
[10]Isa. 9:6.
[11]*Ibid.,* 19:18-25.

[12]*Ibid.*, 65:17, 66:22.
[13]Jer. 31:31-34, Joel 2:28-32.
[14]R. H. Charles, *Eschatology, Hebrew, Jewish and Christian.* Jowett Lectures for 1898-99. London, 1899. pp. 201-202. For detailed information see under "Kingdom" in the index.
[15]*Ibid.*, p. 350.
[16]*Ibid.*, p. 286.
[17]Joseph Klausner, *Jesus of Nazareth, his life, times and teachings.* Macmillan, 1922. On page 399 Dr. Klausner gives his reconstruction of the Jewish eschatology of Jesus' day.
[18]*Ibid.*, p. 369.
[19]Joseph Klausner, *From Jesus to Paul,* Macmillan, 1943, p. 446, 480 ff., 491 ff.
[20]E. g., Ex. 19:5-6 and 1 Peter 2:5, 9; Isa. 57:19 and Acts 2:39, Ephe. 2:17.
[21]Gal. 3:29.
[22]Rom. 11:26.
[23]*Ibid.*, 11:12, 15.
[24]E. g., John 5:29; 1 Cor. 15:51; 2 Cor. 5:10; 1 Thess. 4:16-17; 2 Thess. 1:7-10; etc.
[25]Rev. 20:4.
[26]*Ibid.*, 20:5.
[27]*Ibid.*, 21:1.
[28]Matt. 25:21; 20:26-27.
[29]Rev. 20:4.
[30]Isa. 9:7; Dan. 2:44; 7:14, etc.
[31]All scholars except a few of the Dispensationalist group recognize that these two terms are synonymous.
[32]Rev. 20:5.
[33]*Ibid.*, 20:4, "the souls of those beheaded" and "such as worshipped not the beast."
[34]Dr. Scofield declares in his *Reference Bible,* (note on Zech. 12:8), that "the enormous majority of the earth's inhabitants" will be saved during the "Millennial Kingdom."
[35]Jas. E. Bear, article on *The People of God according to the Fathers of the Early Church, Union Seminary Review,* July, 1941, pp. 351, ff.
[36]Arno C. Gaebelein. *The Hope of the Ages.* p. 125. (Italics mine.) Quoted by permission.
[37]*The Ante-Nicene Fathers,* Vol. III. pp. 342-343, *Tertullian Against Marcion,* Book III., Chap. 25. (Referred to hereafter by A. N. F.)
[38]Bear, *op. cit.*
[39]The past three centuries has seen the rise of a new interest in the Jews and their place in God's purpose for men, as we shall see in our later studies.
[40]*A. N. F.,* Vol. III, p. 643.
[41]*Ibid.*, I, p. 239.
[42]*Ibid.*, I, p. 565.
[43]*Ibid.*, I, p. 566.
[44]*Ibid.*, I, p. 567.
[45]*Ibid.*, III, p. 343.
[46]*Ibid.*, I, p. 566.
[47]*Ibid.*, I, p. 209.
[48]*Ibid.*, I, p. 556.

[49]*Ibid.*, Justin Martyr, I, p. 231; Irenaeus, I, p. 566; Tertullian, III, p. 343.

[50]Gaebelein, *op. cit.*, p. 149.

[51]*Ibid.*, p. 150.

[52]*The Dictionary of National Biography*, Vol. XXXVII, p. 179, says, speaking of Mede: "Throughout his correspondence (1620-31) he writes his name 'Meade,' . . . He latinized his surname into 'Medus,' hence perhaps the very general adoption of the form 'Mede' by his editors."

[53]Gaebelein, *op. cit.*, p. 153.

[54]This comparison is also found on page 891 of *The Works of the Pious and Profoundly-Learned Joseph Mede, B. D.*, fourth edition, printed by Roger Norton, London, 1677. All the quotations from Mede in this article are taken from this work, although I have not inserted all the capital letters and italics used so freely. The italics retained are mine, although they often coincide with his.

[55]*Ibid.*, p. 766.

[56]*Ibid.*, pp. 135 and 139.

[57]*Ibid.*, p. 603.

[58]*Ibid.*, pp. 603-605.

[59]*Ibid.*, pp. 771-772.

[60]Gaebelein, *op. cit.*, pp. 158-159.

[61]Schaff, *Companion to the Greek New Testament and English Version*, p. 246.

[62]Robertson, *An Introduction to the Textual Criticism of the New Testament*, p. 25.

[63]Fausset, *Sketch of the Life and Writings of J. A. Bengel*, found in the Introduction of Vol. V., (p. 21) of *Gnomon of the New Testament* by John Albert Bengel, now first translated into English with original notes explanatory and illustrative. Revised and edited by Rev. Andrew R. Fausset. Edinburgh, T. & T. Clark, 1859. All quotations in this article made from the *Gnomon* are made from this edition.

[64]Bengel's *Gnomon* (edition described in note 63), comments on Romans 11:25 and 26.

[65]*Ibid.*, Comment on Rom. 11:25 and 11:15.

[66]*Ibid.*, Comments on Rom. 11:12 and 11:25 seem to support this view.

[67]*Ibid.*, Comment on Matt. 3:2.

[68]*Ibid.*, Comment on Matt. 4:17.

[69]*Ibid.*, Comment on Rev. 20:2.

[70]*Ibid.*, Comment on Rev. 20:3.

[71]*Ibid.*, Comment on Rev. 20:2.

[72]*Ibid.*, Comment on Rev. 20:4.

[73]*Ibid.*, Comment on 2 Thess. 2:3, (Vol. IV, pp. 226-228).

[74]*Ibid.*, Comment on Rev. 20:4.

[75]*Ibid.*

[76]*Ibid.*, Comment on Rev. 20:3. (Italics mine).

[77]*Ibid.*, Comment on 1 Cor. 15:23. (Italics mine).

[78]*Ibid.*, Comments on Rev. 20:11 and 12.

[79]*Ibid.*, Comments on Rev. 21:1 and 2.

[80]G. T. Stokes, "John Nelson Darby," in *Contemporary Review*, Oct. 1885, p. 538.

[81]H. A. Ironside, *An Historical Sketch of the Brethren Movement.* Zondervan Publishing House, 1942, pp. 8 and 9. Quoted by permission. (Italics mine).

[82]*Ibid.*, p. 12.

[83]*Ibid.*, p. 16.

[84]Oliphant, *The Life of Edward Irving,* Harper Brothers, 1862, pp. 273, 276-77, 289-91. W. Blair Neatby, *A History of the Plymouth Brethren,* 2nd Ed., 1902, Hodder and Stoughton, p. 38.

[85]Neatby, *op. cit.*, pp. 38-39; Ironside, *op. cit.*, p. 23.

[86]Neatby, *op. cit.*, p. 51.

[87]Ironside, *op. cit.*, p. 30.

[88]Dr. Ironside, perhaps, has given the fairest account of the many splits in the Brethren movement. Neatby's book is a mine of information. In 1936 Napoleon Noel published *The History of the Plymouth Brethren,* but it lacks objectivity, being really an apology for Darby and the Exclusive Brethren.

[89]Neatby, *op. cit.*, pp. 227-228, 325.

[90]Ironside, *op. cit.*, p. 31.

[91]Neatby, *op. cit.*, p. 104 ff. (Italics mine).

[92]Ironside, *op. cit.*, p. 32.

[93]W. Kelly, in a pamphlet entitled "The Rapture of the Saints; who suggested it, or rather on what Scripture?", T. Weston, London, 1903, argues that Darby got the idea of the "rapture" as distinct from the "reveation", *not* from the Irvingite movement, but from a suggestion made by a Mr. T. Tweedy. The Irvingites did teach this distinction in 1832. See Oliphant, *op. cit.*, p. 449.

[94]Neatby, *op. cit.*, pp. 227, 228.

[95]*Scofield Reference Bible,* on point 1, see for example, note Zechariah 11:11, or on page 989, the eight paragraph. On point 2, page 1349, "The day of the Lord is preceded by seven signs:", no. 5. On point 3, his teaching on the "postponed kingdom" in Matthew and his comment on Matt. 6:12. On point 4, his comment on John 1:17, part (2) "Grace as a dispensation."

ISAIAH: DETAILS OF ARTISTRY*

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In attempting a study of Isaiah that is limited to the artistic details, we inevitably preclude full consideration of many of the important elements of that piece of literature, perhaps the most important elements.

We shall not pause for analysis of the central message, though it has sweet and strong pertinence for our day. There are, indeed, many messages to which the ears of today might be profitably attuned. To the theologian, Isaiah brings a new emphasis upon

*The fourth in a series of addresses, in Sprunt Lectures Week of 1944, on "A Literary Approach to the Bible."

the transcendence and the immanence of God—if I understand those vast terms to say that God is high, God is holy, God is near. To the spiritual historian, Isaiah offers a kind of epitome of the whole Scriptural narrative: the story of a Chosen People, disciplined through the suffering that follows sin, but never forsaken, coming to focus in a Chosen Man, who is, in turn, a celestial lens through which shines all bright glory yet to be. To the ethical thinker, Isaiah exalts the ideal of service, notably through the mission of this Chosen One, who will set free those that are bound and bring vision to those that are blind. To all of us, I think, whatever be the dominant responsiveness, Isaiah is the messenger of the mighty expectation. Most of the world's great religions, as far as I know them, pictured a golden age far in the past; so far in the past it was, and so tragically protracted had been the downward progress of humanity, that the epoch of splendor survived as not more than a glorified legend. Not for a minute did Isaiah weep over the irrevocable past. He saw the golden age ahead of him. To our own unhappy era, in which faith and hope are starved on the frigid stretches of the world's great selfishness, there comes again his divine reassurance,

> On all bare heights, there shall be pasture.[1]

We must omit, too, an appraisal of Isaiah's influence upon subsequent creativity of the mind or the heart. I cannot rush past this considerable factor of Isaiah's work, however, without recalling to you three of the noblest examples.

When John the Baptist began his ministry, he quoted from Isaiah:

> As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of God.[2]

When Jesus made His first public appearance in His own home town, He, too, drew upon the prophetic phrases of Isaiah.

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[1]Isa. 49:9.
[2]Luke 3:4-6.

Is there significance in the variation of the choice of material?

> The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.[3]

When John in the Revelation sought to record the ineffable glimpses of a glory which eye hath not seen, he found Isaiah his chief reliance for the images of that celestial wonder. The immortal twenty-first chapter borrows from Isaiah twelve quotations or transferences of essential thought. These words that I quote are from Isaiah, words from which John could not escape or beyond which he could not go for power and loveliness:

> For, behold, I create a new heaven and a new earth; and the former shall not be remembered, nor come into mind.[4]

> The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but the Lord thy God shall be unto thee an everlasting light, and thy God thy glory.[5]

> And everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away.[6]

> And the Lord God will wipe away tears from off all faces.[7]

In this effort to explore details, we may not even treat the pattern of Isaiah's completeness as literary artist. I am not certain that we could trace in accuracy that pattern. To study him more and more is to come into increasing admiration that eventually strikes us dumb. The domain of his artistic energy and the dimensions of imaginative audacity all but paralyze articulation. There is something that Isaiah does better than anybody else in the world. Dr. Moulton calls the emergent result "rhapsody"; but he doesn't mean the dictionary term—"characterized by emotionalism and lack of connection." Moulton more

[3]Luke 4:18-19.
[4]Isa. 65:17.
[5]Isa. 60:19.
[6]Isa. 35:10.
[7]Isa. 25:8.

specifically proposes that Isaiah's general plan is to present by spiritual indirection certain little dramas in which the roles are played by God, the heavenly hosts, Israel, the neighboring nations (and not good neighbors at that), the saved and the damned, the East, the West—a kind of cosmic pageantry, energized far beyond the mere static stage of spectacle, in which Deity, Man, Society, Nature are the actors; and interspersed, like the Shakespearean lyrics but far more importantly, are the solo pieces of this divine oratorio, for example, the melodious outbursts of the Divine Watchman, peering into the heart of a people, into the surrounding world and into the mystic and yet unfolded purposes of God. Thus does Moulton seek to compass in larger outline that strange and bewildering magnificence which is Isaiah.

In approaching more closely the artistic details, we are impressed first of all with the sheer abundance, the super-abundance, we might say, of his literary resourcefulness. The torrents of exquisiteness pour out in such cascades of dazzling brilliance that, I have sometimes believed, Isaiah had difficulty in stopping them. Certainly he is distinguished for a kind of tirelessness, an inexhaustibility of art. He fulfills William Watson's definition of the poet:

> The undelivered tidings in his breast
> Suffer him not to rest;
> He sees afar the unmemorable throng,
> And binds the scattered ages with a song.

It is equally impressive that this wealth reveals a master who was both realist and idealist. Chaucer had uncommon felicity in recording the trifling but significant detail of current scenes; Shelley had the range of far-flung zones of pure cerulean fancy; in our literature, only Shakespeare, perhaps, was at home in either process. But Isaiah is brother to Shakespeare.

Not our modern Lucius Beebe in "Snoot if You Must" could describe the rich and snobbish women with the photographic accuracy that Isaiah uses in his famous depicting of the café society of Jerusalem:

> The daughters of Zion are haughty and walk with stretched forth necks and wanton eyes [the "come hither" look?], walking and mincing as they go, and making a tinkling with their feet [Hebraic jitterbugs?]—In that day the Lord will take away the bravery of their tinkling feet and their cauls, and their crescents [tiaras?]; the chains and the bracelets, and the mufflers; the headtires and the anklet chains [slave anklets of the modern girl?]; the sashes and the perfume boxes [make-up boxes?]; and the amulets and the rings and the nose jewels [instead of ear-bobs?]; the festival robes, and the mantles, and wimples and the satchels [hand-bags?]; the hand mirrors [desolation, indeed!] and the fine linens and the turbans and the veils. And it shall come to pass that instead of sweet smell there shall be stink."[8]

This Isaiah writes as the observant but disillusioned frequenter of the beauty parlor, or the weary editor of the fashion page for the Jerusalem tabloid. It was the same Isaiah, however, and once more in the world of feminie imagery, who promises restoration in a simile of universal and unutterably precious fancy:

> As one whom his mother comforteth, so will I comfort you.[9]

If there is one artistic device which more than any other Isaiah uses for the assembling of details, it is the old method of contrast, familiar in literature, painting, music and the wide scope of the fine arts. It occurs often in other parts of the Bible. Thus it is the structural procedure for that sublime poem which we know as the Ninetieth Psalm and it is the rhetorical principle upon which Jesus concludes His matchless Sermon on the Mount. Isaiah uses the process repeatedly, always with startling effect.

The most familiar example is that recurrent vast pendulum swing of his mind between the portrayal of doom on the one hand and restoration on the other, the balancing against each other of destruction and reclamation. The plan is at its swiftest, perhaps, in the 34th and 35th chapters, that follow each other with no explanatory material, no pause for station identification. In the first section, barrenness, gloom, hopelessness, are at their dismal maximum:

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[8]Isa. 3:16 ff.
[9]Isa. 66:13.

> . . . the streams thereof shall be turned into pitch and the dust thereof into brimstone—It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever. But the cormorant and the bittern shall inherit it, the owl also and the raven shall dwell in it ["things that love night!"] . . . and it shall be an habitation for dragons and a court for owls.[10]

But with hardly a catch of the breath, Isaiah turns to the ecstasy of his huge symbolic exclamations:

> The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as a rose. . . . Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the deaf shall sing [not speak, but sing!] . . . And an highway shall be there and a way, and it shall be called the way of holiness.[11]

Richest of all of these contrasts in spiritual content is the antithesis between the 52nd and 53rd chapters. In the first division the poet would awaken his audience to exaltation; in an almost unbearable sequence of delights, he announces the coming of the Chosen One who shall indeed be the harbinger of the everlasting joy to those who had

> drunken the dregs of the cup of trembling and wrung them out.[12]

But suddenly the poet grows solemn, recalling that the Chosen One shall come in a manner far different from the pattern of their expectancy. Not with the pageantry of pomp, not with the glittering specious majesty of martial might shall He come whose dominion is to be without end. This King will derive His dignity from an incredible humility and He will conquer not by force but by the resistless persuasions of His sacrifice. Almost in futility that the inner meaning will be understood, Isaiah begins his incomparable lament, his ultimate tribute:

> Who hath believed our report and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him.[13]

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[10]Isa. 34:9 ff.
[11]Isa. 35:1 ff.
[12]Isa. 51:17.
[13]Isa. 53:1-2.

Mastery in the Use of Detail

The culminating excellence of Isaiah's work, however, is—now I speak from the literary point of view—not the range of his genius that swept earth and heaven, not the power of effective organization of the fruits of that genius, but the exquisite mastery he displayed in the use of the detail, the tiny but all-significant image. How shall we attempt to classify this "infinite riches in a little room?"

It would be possible, I dare say, to take at random an ancient book of English rhetoric, pick the section on figures of speech, turn to Isaiah and find every type perfectly illustrated.

1. There is personification. Isaiah loved it, particularly when he was under the spell of his own titanic scorn. He slipped into it sometimes when he apparently had not originally intended to do so. When he comes to pay his respects to Babylon, he begins in the third person, a kind of generalizing denunciation. This will not do, thinks Isaiah, and he moves for the direct address, the direct attack—we might say, the direct insult—of the second person:

> How hath the oppressor ceased, the golden city ceased!
>
> Hell from beneath is moved for thee,
> To meet thee at thy coming [the hospitality of Hell!]
> It stirreth up the dead for thee,
> Even the chief ones of the earth [Wake up, and look who's here!]
>
> And they shall answer and say unto thee:
> Art thou also become weak as we,
> Art thou become like unto us? . . .
> The worm is spread under thee,
> And the worms cover thee.
>
> How art thou fallen, from heaven,
> O day star, son of the morning!
> How art thou cut down to the ground,
> Which didst lay low the nations!
> And thou saidst in thy heart, I will ascend unto heaven,
> I will exalt my throne above the stars of God!
> Yet thou shalt be brought down to Hell,
> To the uttermost parts of the pit.[14]

[14]Isa. 14:4 ff.

2. Turn again to Isaiah's use of the symbol. This form of the poetic image is often confused with the metaphor—and sometimes the difference is not striking. Actually, however, the metaphor implies a resemblance or some similitude, while the symbol suggests a comparable quality. Thus when the hero of the Song of Songs, rapturously celebrating his sweetheart's beauty, exclaims, [to the bewilderment of my young college friends],

> Thy neck is like the tower of David builded for an armory whereon there hang a thousand bucklers, all shields of mighty men,[15]

he is using a symbol. He does not mean that his girl's neck looks like the tower of David, or that the dimensions of that neck are in any kind of ratio to that tower. He means merely that as David's tower excels other towers, so does that neck of adoration surpass other necks.

Isaiah's use of the symbol is one of the treasures of all sacred literature. Forget for the time everything else and study intensively his happy, darling, little symbols to imply the quality of society under the reign of the Prince of Peace. The desert shall blossom like a rose and its glowing sands become a pool; strength shall come to the weary, who will mount up as eagles; we shall feed on wine and milk without money and without price [may we add, without ration points]; instead of the thorn shall come up the fir tree; and—all impulse for aggressiveness and destruction gone forever from the ways and the hearts of man—the lion and the lamb shall lie down together and a little child shall lead them.

I said *study* these deliberately, for, probably more than any other type of literature, the symbol brings a rich harvest of interpretation to those who understand. Take that extraordinary passage used, in almost identical form, by both Isaiah and Micah. It is peculiarly appropriate, for men's minds turn now to Utopia, and this symbol heralds the best. There are three elements, perhaps:

> They shall beat their swords into plowshares and their spears into pruning hooks.[16]

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[15]Song of Solomon 4:4.
[16]Isa. 2:4.

This symbol does not introduce the wounded veteran who, in order to scratch a little ground or trim the grape vines, seeks reconversion of his implement of war. It is suggestive of the widest human glory of transforming all the agencies or concentrations—wealth, resources, brains—from the purposes of destruction to the ends of helpfulness.

And there is the second item:

> But they shall sit every man under his vine and under his fig tree.[17]

Isaiah does not quote this section, not here; but he later comes forth with the same idea even more emphatically with the assurance that in the glad day every man shall build and he shall live in what he builds; and every man shall plant and shall reap what he plants.[18] This symbol is not a crayon sketch of indolence, somebody on a summer day loafing beneath the fig bush and occasionally opening his mouth for a luscious bite. It is a prediction of the ultimate dignity and security and responsibility of human life in terms of the just acquisition by individuals of some share of the world's wealth and blessing.

Then follows the third element—only then made certain—the six simple words of an immemorial hope:

> And none shall make them afraid.[19]

3. In grand competence for handling the artistic detail, Isaiah employs the metaphor with immortal success. He is uusally transferring for purposes of comparison some process of nature, known to everybody, over into the process of human history or human spirit, also known to everybody; and the resulting illumination is as beautiful as it is bright.

The metaphor must under all circumstances be vivid and accurate; that is to say, the conception must be impressive in its own right and must be accurate as reflecting the theme for which some pictorial or illustrative matter is sought.

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[17]Micah 4:4.
[18]Isa. 65:21-22.
[19]Micah 4:4.

One of the purest examples is the scene in *Romeo and Juliet,* when Capulet stands by the bedside of Juliet, thinking she is dead—though actually she is merely in her famous trance. Looking upon his lovely daughter, he sees that the breast does not rise and fall with the rhythm of life and he observes that the blood has ceased to give color and warmth to his dear girl. Then he says:

> Death lies on her like an untimely frost,
> Upon the sweetest flower of all the field.

That metaphor is perfection itself. The effect of frost is something cold and white and still; so his daughter is tragically cold and white and still. But this frost falls not on a blade of grass or on a weed; it is on the fairest flower he has ever seen; and this frost is not autumnal, coming when nature normally yields itself; this is an April frost, a premature frost, an "untimely frost."

Isaiah's every metaphor is arresting in originality and power and true as a blue-print to the thought he would illustrate. One might choose a single theme. There are, for example, probably a dozen metaphors (or similes which in general obey the same rules) employing the idea of light. The most famous—unless it be the one John of Revelation borrowed—is the conception that the coming of Christ is a great light for them that sat in darkness, a conception now worldwide in glad and grateful acceptance. Another eloquent use of light as a metaphorical base is his figurative presentation of the truth Jesus later was to phrase in philosophical expertness:

> If any man will do his will, he shall know of the doctrine.[20]

Isaiah insists that his bewildered and troubled people are not to approach God by fasts and formalities, even in sackcloth and ashes; but if they will live righteously and charitably,

> Then shall thy light break forth as the morning.[21]

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[20]John 7:17.
[21]Isa. 58:10.

Two of Isaiah's metaphors may be singled out for appropriateness, for memorable power, and for immeasurable depth of meaning.

In contemplating the performance of the Chosen One, Isaiah says simply:

> A bruised reed shall he not break and the smoking flax shall he not quench.[22]

All tenderness, all patience, all gentleness of the King are in that figure. Well for those who stand strong and upright, fortified against all gales of doubt or storms of grief—but He will not break the bruised reed that weakly sways, hardly raising its head heavenward. Well for those who walk in perfect and confident light, seeing always the clear path before them—He will not quench even the dim and smoking light for those who painfully and uncertainly try to pick their way forward into larger understanding.

For the other metaphor, we are back again into the incomparable 53rd chapter:

> As a root out of dry ground.[23]

For all of us, at least, who give adherence to the Christian ideal, this is the metaphor of admirable exactness, of marvelous completeness. It is the paradox of environment, the potential of humility, exemplified in the highest form. How dry that ground! Politically it was, for the little subject state had not even recognition, to say nothing of validity, among the ruling groups of the earth; economically it was dry, for the whole state belonged to the have-nots, and this immediate class was the lower level of affluence even of those poverty-stricken people; culturally it was dry, if by culture we mean the assets of architecture and art, of science and the human philosophies of Egypt, Greece or Rome; theologically it was dry, if we recall that the spiritual vitality which was in the oratory of Moses and the song of David had

[22]Isa. 42:3.
[23]Isa. 53:2.

become embalmed in fearful ritualism. No element was here of the lush greenness of promise that this was the environment, this the adequate setting, of the coming and the initial impetus of the King of Kings. But how the root grew and grows and will ever grow, its flowering the fulness of our faith, its leaves for the healing of the nations, its fruitage our everlasting hope!

A SOUTHERN PRESBYTERIAN CASUIST

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Casuistry, or moral theology, as a science has never been popular with American Protestant thinkers, and it has been almost distasteful to Southern Presbyterians. This fact is probably due to its usual association with Roman Catholicism, or more especially with the Society of Jesus, its best known exponent. However, the application of detailed morality to cases of conscience is actually an almost daily occupation of a Presbyterian pastor, although he may not recognize it as casuistry. And under the beguiling designation of "Pastoral Theology," "Christian Ethics," and so forth, it is a phase of instruction imparted in most seminaries. The word has passed beyond the pale, the systematic study of casuistry is neglected, but the material remains and is used wherever and whenever "reasoned answers are presented on the courses of action morally advisable in given cases." The scientific aspects of moral theology have been practically surrendered to Jewish, Jesuit and Masonic students.

This surrender was and is unnecessary, inasmuch as casuistry has had an honorable history in Reformation Christianity, particularly in the seventeenth century. British Puritanism in that period was very productive of treatises on the direction of conscience, or "case-divinity," as it was often called. Such names as

William Perkins, William Ames, John Forbes, Richard Baxter, Samuel Rutherford and others shine with peculiar lustre in this field. Nor did American Puritanism lag far behind: New England, too, had its succession of spiritual guides. The biographers of Cotton Mather have indeed described him as the "keeper of the Puritan conscience."

Within Southern Presbyterianism there has been only one treatise which stands out preeminently in the realm of casuistics. It is *Discourses on Truth,* a series of seven chapel sermons by James Henley Thornwell, delivered in 1851, when that illustrious minister was serving South Carolina College in the dual role of Chaplain and Professor of Moral Philosophy. They were published four years later (after he had added to his duties that of the presidency of the college) and now constitute a part of the second volume of his *Collected Writings.* Thornwell was one of the most outstanding figures in the Old School Church and a leading light in the establishment of the General Assembly of the Southern Church. Sir William Hamilton, the Scottish philosopher, upon reading these *Discourses* expressed himself as being fully in accord with the position taken in them.

That Thornwell himself recognized his work as casuistry is clear from his reference to "distinguished casuists" (among them St. Thomas Aquinas), and from this passage in Discourse V:

> Before dismissing the subject of promises there are two questions of casuistry which deserve a moment's consideration, and which may be regarded as a test of the principles we have maintained.

Such works are mentioned as Robert Sanderson's *De juramenti promissori obligatione* (1647), Joseph Hall's *Resolutions and Decisions of Divers Practical Cases of Conscience . . .* (1650), and Jeremy Taylor's *Ductor Dubitantium* (1660). Ancient and medieval ethical writers are also used: Aristotle's opinions are cited five times, Aquinas' six times, and Calvin's four times. Cicero's *De officiis* and John Locke's *Conduct of the Understanding* also make effective contributions to these *Discourses.*

The book, of course, does not purport to be a complete discussion of "case-divinity." It is the nature of such material that there can never be a definitive treatment. But it is limited, as its

title implies, merely to that fundamental phase of morality which has to do with truth and truth-telling. To a certain degree it may be considered an answer to William Paley's *Moral and Political Philosophy.*

I.

The series, being originally prepared as sermons, begins with a Scriptural text, Philippians 4: 8: "Finally, brethren, whatsoever things are true . . . think on these things." After a brief discussion of the whole verse, the first Discourse, "The Ethical System of the Bible," attempts to "determine what there is peculiar to revelation and what is the real nature and extent of our obligations to the Bible." Thornwell points out that, though "morality is a subject which falls within the province of natural light," sin has had the twofold effect upon mankind of creating difficulty both as to expressing it rightly and as to applying it rightly. Hence the need of the greater certainty and the more powerful motives provided by the Scriptural revelation. But the Bible contributes more than merely to support the general truths of morality.

> It teaches lessons . . . of incalculable value, which philosophy could never have dreamed of. It opens a new chapter in the book of Ethics, and invites us to speculations as refreshing by their novelty as they are invigorating by their truth.

For instance, the Bible reveals that happiness, previously discovered to be the chief good of man and to consist in his moral perfection, is consummated in communion with God and is the reflection in the believer of the divine blessedness. Moreover, Scripture alone can answer philosophy's quest for the basic unity in which all the virtues inhere: that unity, dimly felt by those who rely solely upon the unaided human reason, is holiness, the image in man of the moral perfections of God. The last point (with which Thornwell deals), "as distinguishing the ethical teaching of the Bible, is the answer which it gives to the question, How shall man accomplish the end of his being?" That is discussed under the heads of regeneration and grace.

The body of the treatise deals with truth subdivided as speculative and practical. The two Discourses on speculative truth bear the common title, "The Love of Truth." Four reasons are given to demonstrate the ethical character of a person's own intellectual integrity and knowledge of truth. First, the desire, or love, of truth is shown to be a duty from the very constitution of the human mind.

> God has made us cognitive beings . . . and . . . we are obliged to regard the pursuit of knowledge as a part of the law of our being. It is the end of the mind to know, as it is of the eye to see, the ear to hear or the heart to feel.

Secondly, it is the peculiar aptitude of truth alone to enlarge and expand the mind. Thirdly, there is such an intimate connection between a man's moral and intellectual powers that "speculative falsehood must be fatal to the integrity of morals. . . . There can be no morality without intelligence . . . ." Lastly, intellectual honesty with one's self is as obligatory as is sincerity with one's fellowmen. "We have no more right to deceive ourselves than we have to deceive our neighbors. . . . He that lies to his own understanding . . . will not scruple at deceit . . . ." Truth for its own sake is, therefore, a moral obligation, but to say that, is to say that the civil magistrate or society has the authority to blame or praise, reward or punish a man for his opinion.

> We are not at liberty to judge or despise our brother in consequence of his differences from us, but still each man must give account of himself to God. He may sin in his opinions, but we are not the persons to punish him for his guilt. To his own Master he stands or falls.

Thornwell then cautions against confusing the assertion that nothing but the truth should be the object of intellectual activity with the assertion that all truth is the appropriate pursuit of every understanding. "To inculcate the obligation of universal knowledge is to tell men to forget that they are men, and to urge upon them attempting to be gods. . . . The duty to seek knowledge can never transcend our capacities." Moreover, truth is relative to the ability of the human mind, which may be misled either by a wrong standard of judgment or by the improper use of a right standard. Evidence alone should be the measure of the mind's

assent, not opinion derived from authority, custom, passion, or even education. These are indeed valuable aids to stimulate inquiry and breed caution, but not to take the place of evidence.

The section on speculative truth closes with the indication of several dangers to the love of truth. They are vanity, shame, and the erroneous discipline of arguing on the wrong side of a question as a trial of skill. The first will cause one to "prefer plausibility to evidence, ingenuity to reasoning, and singularity to general consent." The operations of shame "do not always stop at the suppression or concealing of obnoxious opinions. . . . He who is ashamed of truth will soon proceed to condemn it." And sophistry, "in sporting with falsehood, . . . will ultimately destroy solidity of judgment."

II

The last four Discourses treat of practical truth, or truth of life and conduct, under the heads of sincerity, faithfulness, and consistency. But before discussing them in detail Thornwell injects a parenthesis on the grounds of the obligation of truthful dealing between men. He rejects as superficial Paley's theory that lying is wrong because it is a breach of contract, as well as another theory that truth is good because it is a necessity for mutual understanding among men. Thornwell's view is thus stated: "The real ground upon which the obligation of this [veracity], . . . must be made to rest, is the will of God as expressed in the constitution of the human mind. Truth is *natural*."

Another brief parenthetical observation deserves a word or two, the difference between material truth and formal truth, between remote truth and proximate truth. Thornwell explains it thus in a footnote:

> . . . the proximate is the essence of veracity as it respects the speaker; the remote, of the proposition abstractly considered as true or false. The most common distinction, however, is into matter and form; the matter having reference to the proposition itself—the form to the belief of the speaker.

"With this double distinction . . . it is easily conceivable that a man may veraciously utter what is false and falsely utter what is true." Lying resides in intention.

III

The first phase of practical truth is sincerity, according to Thornwell. Its opposite is deceit "in its Protean shapes of lying, hypocrisy, and flattery." The law of sincerity is that whatever modes of communication are used must correspond as nearly as possible with the thoughts to be represented.

1. First, it will be noted that truth is not to be restricted to speech. Following St. Augustine, Thornwell interprets "modes of communication" to include gestures, actions, looks, ejaculations, and the absence or omission of any signs. Thus the effort to "keep up appearances" falls under the sin of lying.

2. Parables, allegories, hyperboles and so forth are not to be construed as lies so long as the moral of the story is true and so long as the person does not contend that the details of his fable are facts.

3. Catechetical methods of instruction which make use of questioning as though the teacher did not know the answer is not a species of insincerity unless he pretends really not to know. Its design is not to deceive but to instruct by evoking the correct answer from the learner.

4. "The law of sincerity is not violated in those cases of silence or partial and evasive information (which, however, must always be correct as far as it goes) in which the design is not deception, but concealment. There are things which men have a right to keep secret . . . ." Evasive answers in such cases must be intended not to misinform but not to inform at all. In the event a person does lie in order to conceal a truth that the questioner is not entitled to know, guilt is chargeable not only against the liar but also against the one who asked the impertinent question for putting a stumbling-block in the way of the other.

Having made these general explanations in regard to the law of sincerity, Thornwell proceeds to clarify the matter still further by indicating the ways in which truth is evaded. There are five such methods, all of them sinful. They may be summarized as follows:

(1) Hypocrisy takes two forms. On the one hand a person may pretend good qualities of which he is entirely destitute; on the

other, he may depreciate any excellencies which he may have only in order to elicit flattery and praise.

(2) Flattery is a species of falsehood in which one lies about others, whereas the hypocrite lies about himself. This vice may spring from malice, in order to expose the weak and credulous to ridicule; or from selfishness, so as to render the vanity of another subservient to one's own schemes; or from weakness, to avoid incurring the resentment which honesty might excite.

(3) Perfidy consists in pretensions to a friendship which is not felt. "The customs of society are such that, without perpetual vigilance, we are liable to deceive our neighbors upon this point. The civilities of life should never be so exaggerated as to create the impression of extraordinary regard where extraordinary regard does not exist."

(4) Equivocation is inconsistent with the claims of sincerity. A man's words must express his thought and not take advantage of an ambiguity of expression. To do so is to sin not only against one's fellow but also against one's own mind.

(5) Where truth is suppressed for the purpose of deceit the circumstance is denominated mental reservation and is destructive of all confidence and of all communication.

In concluding this section, Thornwell, using Aquinas' language, distinguishes material falsehood, in which the thing asserted is untrue; formal falsehood, in which the intention is to express an untruth; and effective falsehood, in which there is the desire to impress the untruth upon others. The essence of lying, however, consists in formal falsehood.

IV

The fifth and sixth Discourses are concerned with faithfulness, the opposite of which is fraud. The subject-matter is divided into three parts, promises, pledges, and vows, listed in the ascending scale of moral obligation. Faithfulness has to do not with the *saying* but with the *doing* of what one has said.

1. A promise is defined as "any form of voluntary signification which has known tendency to excite an expectation in the mind of another in regard to a matter which is possible and right." This definition naturally includes tacit as well as express promises,

the actual means of communication being indifferent. "It would follow, too, that a liar could not make a promise, because he could not create expectation." Moreover, no promise is binding if the performance of it requires the promiser to do wrong or to do something beyond his powers of performance.

There are five situations in which a promise is no longer binding: first, before the promisee is notified of it; second, if the promiser is released by the promisee; third, if the promise be erroneous, based upon a condition which fails; fourth, if it be impossible of fulfilment; and, fifth, if its fulfilment be unlawful.

The ground of the obligation of a promise is not the utility of good faith, but rather its rectitude. Justice as well as truth is at stake in a promise. To break a promise is, therefore, not only to tell a falsehood but also to deprive another party of his rights begotten by the promise.

To test the principles which he has enunciated, Thornwell next considers two questions, Are extorted promises binding? and, Is a promise to be kept when it was based upon an unlawful condition which has been fulfilled? An affirmative answer is given to the first by Thornwell, if the agent of the promise were in full command of his faculties. He shows that such a promise must be performed because it was voluntary though not chosen for itself. If a person had a choice between life and a promise and chose the promise, then the promise is as moral an obligation as in any other case. However, Thornwell suggests it is a "confession of weakness that the love of life or limb has been stronger than the love of virtue." At this point it does not seem that Thornwell had thought out the answer to a possible case of conscience in which a man might be confronted with the problem of having to decide between life and integrity with the full consciousness that there might be others—for instance, a motherless baby—more dependent upon his continued existence than upon his loyalty to truth.

In answer to the second question mentioned above Thornwell gives a negative view because "the effect of keeping such promises is to encourage the making of them," and because it would reverse the cardinal principle of moral government in rewarding the wicked and punishing the righteous. It is true that the refusal

of a man to execute such an engagement would incur hatred and wrath, but "this equivocal position is the penalty which repentance must pay for the crime."

2. A pledge was originally a tangible thing "of such value as to be a real guarantee of good faith," but ceased in time to be a palpable commodity, though still retaining its fundamental meaning of security, becoming ultimately the pawning of honor, character and reputation to insure fidelity to one's promise. A pledge is, therefore, a species of the genus promise, and what has been said of the latter is true of the former in a heightened degree. Inasmuch as character is involved, to break a pledge is "an act of concentrated potency for evil." But, as in the case of a promise, a pledge can never justify wrong, and if unlawful can create no rights. True honor lies in the breaking of a pledge the performance of which would be injurious to honor.

3. Vows are to be treated with relation to their nature, uses and obligation. (1) A vow is distinguished from other promises by being made to God, thus becoming an act of religious worship. It also shares the nature of an oath, in that not only is it a promise solemnly made to God, but it is also an invocation of God as witness and judge. "We suspend our claims to the divine protection upon our veracity." To guard against impiety in the making of vows, Thornwell suggests these cautions:

(a) If the vow is made with regard to something specifically religious, the person should be certain that it is something appointed in Scripture, not a work of supererogation.

(b) If the vow respects any other act, that act should be one which is either a positive requirement of virtue or, negatively, one regarding abstinence from sin. A vow may also sanctify an indifferent thing to the promotion of piety.

(c) A vow should be with respect to something clearly within the power of a person either by nature or by the promise of grace.

(2) A vow should not be used in the spirit of a bribe offered to the Eternal, nor should it be considered as an instance of extraordinary merit. A proper vow, however, is an undoubted help to piety, as the following reasons demonstrate:

(a) It tends to strengthen the general bonds of duty by making religious what was hitherto only natural or civil.

(b) It increases piety by keeping alive the consciousness of one's nearness and responsibility to God.

(c) A vow in the performance of a duty or in the exercise of a virtue tends to create the habit of duty and virtue. Following Calvin, Thornwell distinguishes four purposes of vows: first, to testify gratitude to God for benefits received; second, to punish one's self in penitence for sins committed; third, to render one more cautious in the avoidance of a wrong mode of conduct; and, fourth, to stimulate one in a right course of action.

(3) The ground of the obligation of a vow is the same as that of a promise, namely, the consideration of truth and justice. To break a vow violates truth and defrauds the Eternal of a debt owed to Him. Moreover, because vows are made to God and invoke Him as witness and judge, to keep a vow is an act of religion; to break one, an act of impiety and irreverence.

No one may allege that he is under the obligation of no vows. The vows taken for one by his parents at his baptism are as binding as if he himself had actively participated in them. The vows made at death's door are equally binding if the person recovers. And the faith plighted when disaster struck at one's family or friends is a vow, however desperately made. To plead thoughtlessness in extenuation of guilt is a confession of fault. "These vows, be assured, are recorded in heaven; they imposed a solemn obligation on your souls, from which no power on earth can release . . . ."

This section on faithfulness may well be concluded by noting that—

> to break a promise is simply fraudulent, to break a pledge is infamous, and to break a vow is profane. He who violates a promise tramples upon truth and justice, he who violates a pledge tramples upon character, and he who violates a vow tramples upon God.

V

Consistency is the subject of the last of these *Discourses on Truth.* It refers to the correspondence of a man's principles and his life and embraces stability of opinion, harmony of life and

decency or propriety of behavior. Consistency, of course, is in itself neither a virtue nor a vice. "It expresses only the notion of perseverance or continuance. . . . To persevere is a virtue only when we have begun well."

1. Stability of opinion is compatible with a degree of change, for "absolute immutability is the prerogative of God alone." Genuine consistency requires that one abandon any false opinion he may have acquired. Moreover, it must not be confused with obstinacy. "Consistency is the inflexibility of principle, obstinacy the inflexibility of pride."

2. Harmony of life refers to the agreement of a man's actions with his professed principles and the character of his past conduct. Inconsistency here may result from a defect of understanding, or of will, or of honesty. A man may by indolence or superficiality fail truly to grasp sound and upright principles; or his strength of purpose may fail; or he may deliberately pretend to be more or less than he is. The first is called fickleness, the second, weakness, the third, hypocrisy.

3. Propriety of behavior has reference to decorum or manners. "There is an intimate alliance . . . between integrity of heart and a delicate refinement of manners." The use of a certain fork or spoon is either right or wrong in a particular situation. What is right is, therefore, not only moral but becoming. And the countless "rules which custom has sanctioned are not entirely arbitrary," and are related to dignity of character.

VI

Such is in brief an account of Thornwell's *Discourses on Truth,* the only really influential piece of casuistry ever published by a Southern Presbyterian. A word should be said in justification of that statement. A number of small works dealing with Christian ethics and "practical" theology have, of course, been issued, but none with the high authority and recognition accorded these *Discourses on Truth.* The reason is not far to seek and has already been suggested in the introductory paragraphs of this article. Thornwell had been Moderator of the Old School Assembly in 1847. At that time he was only thirty-four years of age, the youngest man ever to receive that highest honor which can be

bestowed within Presbyterianism. At the separation of Southern Presbyterianism from the parent body and its organization as a distinct Church in 1861, Thornwell exercised a guiding hand. He it was who caused to be written into the new Standards the peculiar characteristics which mark the Southern Church from other Presbyterian and Reformed Churches—the absolute parity of the eldership and the performance of the work of the Church through subordinate committees rather than through semi-independent boards. And it was he who was the principal author of that document which still stands as the expression of the Southern Church's own conception of its *raison d'être,* the "Address to all the Churches of Jesus Christ throughout the Earth."

Note: Thornwell's *Discourses on Truth* may be found in John B. Adger (ed.), *The Collected Writings of James Henley Thornwell, D. D., LL. D.,* Vol. II (Richmond, Va.: Presbyterian Committee of Publication, 1871), pp. 453-613. The first two paragraphs of this paper make use of some information to be found in John T. McNeill, "Casuistry in the Puritan Age," *Religion in Life,* II, No. 1 (Winter Number, 1942-1943), pp. 76-89. The brief quotation in the first paragraph is from p. 77 of McNeill's article.

THE MEANING OF INFANT BAPTISM FOR FAMILY LIFE

By the Rev. T. Watson Street, Th. M.,
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In this consideration of the meaning of infant baptism for family life we begin with the assumption that we have a perfectly valid case for infant baptism, with definite scriptural authority and with the sanction of the practise in the Early Church.[1] Assuming the validity of the practise, we want to understand some of its meanings and discover if there are in it latent religious resources for modern family life.

In ascertaining the meaning of infant baptism for family life there must be two considerations. We shall need to discover, first,

[1]Those who are interested in the prior question of the polemics of infant baptism will find help in Bushnell, *Christian Nurture,* pp. 162-194, and Warfield, *Studies in Theology,* pp. 389-410.

the significance of the theology behind infant baptism and, secondly, the significance of the rite itself. In discussing this subject we are concerned with more than the ceremony that takes place on a Sunday morning when a child is presented for baptism by his parents. This rite is important, and attention to it as a rite will be given later in this paper. But that rite is a symbol of a theology that lies behind it, and the real significance lies in that theology. Infant baptism has behind it a certain view of family life. That view of life, that theology, in the opinion of its adherents, is meaningful. Our purpose is to discover and present that view of life and to trace out its significance for family life. Then we shall give some attention to the ceremony itself.

I. The Significance of the Theology

Infant baptism is no more, no less, than full Christian baptism administered to infants. Baptism is a sacrament, serving as a sign of our adoption as children of God. By this rite we express in symbolic form the remission of our sins, our regeneration by the Holy Spirit, our entrance into eternal life and our admission into the Church. We signify by it our engagement to be only and wholly the Lord's. We baptize those who are presumably Christians. Composing this group are those who profess faith in Christ and their children. In assuming the case for infant baptism we have assumed that the Church is composed of all true believers and their children. Therefore, because children are presumably children of God, we baptize them. The full meaning of baptism applies to children as well as to adults. Of course, the pledge that goes with church membership is made for the children by their parents, and the child does not enter fully into all the privileges of church membership until he makes his own profession and is admitted to the Lord's Supper. Still, children are baptized as a sign of their being children of God, accounted in God's sight and to be accounted in our sight as Christians. They are true heirs of God, bearing within their heart the seed of the new life. That seed will grow until, through the power of the Spirit, the children come to the measure of the stature of the fullness of Christ. Not all children are thus considered, but only the children of a Christian

home—where one or both of the parents are Christian and members of the Church.

If this is so, then it is clear that some people become members of the Church when they are born, and are, therefore, born eligible for the rite of baptism. In the Old Testament the boy of a Jewish home inherited certain rights and privileges at birth by reason of his having been born into a Jewish home and was circumcized to symbolize that inheritance. In our country, some people—the children of American citizens—become American citizens at birth. So, in the Church, children of Christian parents are partakers of the rights of the covenant at birth by reason of their having been born into a Christian home. This is so because the covenant God made with men was not only for men and women but for the children of men and women who kept their part of the covenant. In the words of Peter, "The promise is to you and to your children."[2] God covenanted to give eternal life to the children of those parents who accepted and kept His covenant. These children we baptize and thereby symbolize that they by birth inherited God's promises and show that one is born into the Church if born into a true Church family.[3] We baptize them as infants, signifying that God begins to fulfill His promises to them from the day of their birth.

Ths theology of infant baptism centers here: God covenants with believers and with their children. We call this the Covenant theology, and the children who are partakers of the covenant we call children in the covenant. This Covenant theology has significance for family life. The most obvious import of this theology is that the religious unity of the family is therein recognized. Covenant theology identifies children with their parents. It recognizes that Christians are heirs of God and that their children are fellow-heirs. Therefore, in the true Christian family there is no religious disunity, with the parents as Christians and the children unconverted pagans until they are able to make a decision. All members of the true Christian family are Christians.

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[2]Acts 2:39.

[3]"In all the Oriental Churches, in the Greek Church, in the Latin, Lutheran and Reformed Churches, the children of Christians are regarded as Christians, as fully and really members of the visible Church as are their parents." *Princeton Review,* Vol. 30, 1858, p. 372.

All are believers, the faith of the children being bound up in that of the parents. In considering children with their parents, God reveals that He deals with His people in families as well as individually.

The recognition of the religious unity of the family can have significance for one's whole view of life and can influence greatly one's conception of family life. The recognition of the religious unity of the family is in keeping with the Biblical view of the submergence of the individual in the group, this being the antidote for an unhealthy individualism. In the habit of associating children with their parents the Scriptures maintain a marked contrast with the extreme individualism of our day. They insist that the individual is not an isolated person but a member of a group-life so deeply rooted in its corporate aspect that God recognizes that unity in accepting the parents and their children as heirs together of His promises. In the Bible, and we see it especially in the Old Testament, the recognition of the religious unity of the family was more than a beautiful theory. The ideal of marriage, of home life, of religious instruction, was influenced by the conception of family unity. The acknowledgment of the unity of the family carried implications for all of family life. In those families which accept the theology of infant baptism there ought to come naturally a family approach to their life together—a family use of the Sabbath, a family use of leisure time, a family approach to public worship and to the devotional life of the home, a family approach to all family problems. And, conversely, the appeal and approach of the church to such a home ought to be made to the family as a unit.

A second import of the theology on which infant baptism is based is that it suggests the guiding principle of Christian nurture. The theology of the Covenant says that children of Christians are Christians; they are now the children of God. The normal and natural expectation is that the child will grow up in the beliefs and faith and loyalty of the parents into a full grown Christian. This theology does not practically despair of the child until he reaches the age of discretion, as do some theologies. It does not plan for some future conversion of the child. It considers the child as having in his heart now the seed of the new

life and assumes that there will be growth in Christian graces all through the years.

In any theology one must determine the place of the child and the status assigned to him. The child will be considered as a Christian while still a child or will be raised as a non-Christian waiting for some future conversion not yet able to take place. It is obvious that the viewpoint taken will affect greatly one's conception of Christian nurture, Christian education. The motive and goal of Christian education will vary widely according to which viewpoint is held. It is likely, too, that the spirit of the home will be different according to whether one considers the child of a Christian home a Christian or a non-Christian until he makes his own decision. If the general opinion of the family is that the child is dead in sin, not yet a child of God, and cannot be converted until he arrives at the age of discretion, this general opinion will doubtless throw some influences around the child's life which will have marked effect. What is expected of us affects us tremendously. The influences of the early years of life are vital in their effect on character. To consider a child as a Christan, and to expect him to live as a Christian now, seem to offer the probability of a more uplifting influence, other factors being equal. These early influences will also affect the child's estimate of himself. If he comes to think of himself as dead in sin, and gains even by inference the idea that his change from being a child of Satan to being a child of God is to be a catastrophic experience at about the age of twelve, he will probably gain a mental attitude and a conception of the nature of the Christian life which will affect him for years to come. It would certainly seem that the chances of good character would be greater if from the start the family of true believers accepted the child as a Christian and encouraged him to think of himself that way. The point is made by Bushnell: " . . . you will perceive that it must be presumed either that the child will grow up a believer, or that he will not. . . . God presumes that he will . . . . God tells him that for his parent's sake, whose faith he is to follow, He has written His own name upon Him, and expects him to grow up in all duty and piety."[4] "In other words, the aim, effort and expectation should

[4]Bushnell, H., *Christian Nurture,* pp. 40-41.

be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age; but that he is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years."[5]

The implications of the Covenant theology for Christian nurture are thus clear. The child of Christian parents is to be reared as a Christian from the day of his birth on. Religion must be made a present experience with him, one into which the child can enter ever increasingly. All relationships with the child must have this basic assumption: that he is from the day of his birth a Christian.

If this theology suggests the guidance principle of Christian education in the home, it bears implications, too, concerning the importance of Christian nurture in the home. We are not to despise revivals, for they enable the Church to reach some of that great number who have not come from Christian homes and who have no connection with the Church. Nor are we to forget seasons of spiritual refreshment that come to Christian people through special services. The evangelism of the Church must go beyond the training of the members to an earnest continuous effort to win to Christ those who now stand outside the fold. But we must recognize at the same time that the normal means for the growth of the Church is not through revivals but through Christian training. The normal fund of increase is in the very bosom of the Church. Churches holding to the Covenant theology have been evangelistic but they have not been revivalistic. They have held that the silent, steady growth of Christian character in the family fellowship is the normal and Biblical path to stronger church units. Conservation has been as important as conquest. The efficient way to strengthen churches is to preserve through Christian education all of those coming up in Christian families. For this reason our emphasis belongs on the building of the Christian home as the first school of religion and the building up of Christian parents as the first teachers.

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[5]Bushnell, H., Christian Nurture, p. 51. See pp. 51-62.

This being the case, it is obvious that the training of children in the Christian family, not only the formal instruction but the silent influences of home atmosphere which leaves such lasting impressions on character, is an all-important matter. The Covenant theology, then, is one not only of privilege but also of responsibility. The Christian parent is God's agent to bring to fruition the seed of the new life in the child. He is to be God's agent to see that the child who began life as a Christian continues until he becomes a full-grown Christian. The Christian parent is God's agent to insure the steady growth of the Church. The fact that the child of the Christian home is in special relationship with God at his birth may be made all the more reason for diligent care by his parents to see that he remains true to his high calling. Presbyterians, as holders of the Covenant theology, must be strong on Christian nurture; they must furnish adequate family instruction in Christian living. All of the child's growth must be brought daily under the notice and care of God, and all of the child's life must be orientated from God. We must grow a group of parents who will not deny God His own but bring up their children in the nurture of the Lord. The child recognized as God's own by the rite of baptism must be kept as God's own through all the years of life.

Finally, the theology that is symbolized in the rite of infant baptism has significance for family life, as well as for individual life, in the view it offers of God. The Covenant theology reminds us that we have a covenanting God. It reminds us that we have as Father a God who, in tenderness to family affections, provided in wisdom and love that Christianity should be a family grace, who ordered it so that the Church is complete only when parent and child are a part. The doctrine of the Trinity reminds us that God is a family; the doctrine of the Covenant tells us that God is family-minded. We have a God whose will is that all should be saved and who from the beginning calls the children His own and makes them heirs of the promises.

II. The Significance of the Rite

We have touched on the theology of infant baptism and its significance for family life. Not only the theology but the cere-

mony of infant baptism has meaning for family life. It is a great day in a family when a child is presented for baptism by its parents. The act and all it stands for calls the parents to a new consecration. The child is too young to make a confession of faith in Christ, so the parents make it for him. That is a serious responsibility. For they pledge to live with the child as a Christian, to teach him the Christian way of life and to do all in their power to help him to come to the time when he can make the profession for himself. The parents make a pledge for the child. If the parents do not keep their pledge, then, unless some friend or other member of the family fulfills the human side of the covenant, God cannot keep His covenant. The parents, in presenting the child for baptism, are acknowledging that the child belongs to God and are dedicating themselves to rearing him for God. The dedication of the parents is in reality a by-product of their presenting the child. It is not a major element in the rite, or comes to be only because of the responsibilities that follow from acknowledging the child as God's own and recognizing that they are God's agents in rearing the child. But in presenting the child they take upon themselves holy baptismal vows and promise to be faithful stewards in this sacred office.

The child is too young to understand the ceremony. He will not even remember it. Still, it is a symbol of his inheritance of the rights and privileges of a child of God. Through the years the child can be told in a simple way how his baptism meant that he was born as God's son, as a Christian. He can be told of the great faith and trust that led his parents to present him for baptism and of their desire that he should come to be a full-grown Christian. He can be taken while still a child to observe the rite of infant baptism. The child will doubtless ask more and more questions about the rite, and such questions will provide opportunity for instruction. Parents who are sensitive to opportunities will be able to lead the child to see the sacredness of the occasion and the privileges and responsibilities it brings on parent and child alike.

The study of the rite of infant baptism and its theology can be a rich experience to those who hold to this rite. We are led to see what the doctrine of the children in the covenant really is. There

come to mind in the course of study reasons why Presbyterians have rejected revivalism as the only or chief means of increase in church membership. We are led to see, too, that the preservation of the genius of Biblical religion and the preservation of the Presbyterian interpretation of it must lie in the home, and hence the supreme importance of leading parents to see their spiritual privilege and responsibility in making the home a school for Christian living.

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A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued quarterly—November, February, May, and August. Subscription, $1.50 a year; foreign, $1.75. Single copies, 50 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister Churches.

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I. EXEGETICAL THEOLOGY

THE BEGINNING OF CHRISTIANITY. *By Clarence Tucker Craig.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 336 pages. $2.75. This book, in arrangement and style, is sufficiently different from other books on a similar theme as to commend it graciously to the average reader. The author's introductory chapter on "The Study of Christian Beginnings" has for its opening statement, "Christianity is a historical religion," and his closing chapter has for its theme, "What is the Gospel?" Between this splendid beginning and this most excellent close there are five parts, each containing several chapters, and having the following headings: "The Background of the Gospel," "The Announcement of the Gospel," "The Beginnings of the Church," "The Expansion of the Church" and "The Consolidation of the Church."

The author, who holds the chair of New Testament Language and Literature in Oberlin Graduate School of Theology, is a true historian. He uses the facts, all the facts, and lets the facts speak for themselves. As a fair illustration of this statement, see the opening paragraph in the section headed, "The Origin of Christian Belief." Here we read: "The historical life of Jesus ended with Good Friday. The Christian church was born when His disciples were convinced that this was not the end, but God had raised Him from the dead. Without that belief Jesus would have remained a forgotten Jewish teacher who had supposed that he would be the Messiah. Without that belief there would never have been a Christian church. Surely it is no exaggeration to say that belief in the resurrection of Jesus is the best-attested fact of ancient history."

With rare skill that enables him to use the whole of the New Testament narrative without burdening the reader with quotations, and the ability to make effective use of knowledge and truth gathered from a wide and thorough reading of this period of history, the author produces a volume that is a positive contribution to its important theme. C. H. N.

THE ONE STORY, THE LIFE OF CHRIST. *By Manuel Komroff.* E. P. Dutton and Company, New York. 223 pages. $2.50. This is a weaving together of the four Gospels into one continuous story of the life of Christ. There is a real value in this kind of thing, as was long ago recognized by Tatian when he made his *Diatessaron.* This will not take the place, however, of the four separate Gospels or of a harmony of the Gospels. The author chose to use the words of the King James Version. That has its advantages and its disadvantages. We could have wished that he had at least omitted those larger portions, such as the pericope, that textual criticism has clearly eliminated from the inspired originals. Modern punctuation and paragraphing are used throughout, and section headings are inserted by the author, though he could well have used far more than he did. Transitions from one Gospel to another are marked and, usually, give a smooth continuity, though there is a bit of roughness at times. All careful students recognize that there are many problems of harmonization and of chronology that have not as yet been solved. The author must adopt some solution in order to present his material, and he regularly takes at least one of the better possible solutions. Intelligent students will recognize the limitations of this approach; superficial readers will not be harmed by them. It is to be hoped that many will be led to a new insight of the life of Christ by reading right through this good book. S. A. C.

A Portrait of Jesus. *By Sherwood Eddy.* Harper and Brothers, New York. 221 pages. $2.00. The character of this book is accurately described by its sub-title: "A Twentieth Century Interpretation of Christ." The authors pays high tribute to Jesus, speaks of Him with deep devotion and presents Him in a manner that appeals and challenges. The Jesus whom he presents to us, however, is not the Jesus of the New Testament. The traditional terminology of the Church and of Christian faith is used, but this terminology has the meaning of the "twentieth century" theological liberalism. It is not a book which one would place in the hands of an immature and theologically untrained person who would not be able to read it with discriminative understanding. D. W. R.

The Short Story of Jesus. *By Walter Lowrie.* Charles Scribner's Sons, New York. 238 pages. $2.50. This delightfully written volume attempts to encompass in brief form the results of Dr. Lowrie's lifetime of study of the life of Jesus. It is stimulating and provocative both of thought and feeling. It oscillates between a vigorous defense of the validity of the Gospel story at certain points and a subjective reconstruction of the story to suit the intellectual presuppositions of the author at other points. The author believes in "miracles, as events which do occur." He hints strongly, even if it is difficult to make sure, that he actually believes in the historic fact of the empty tomb (although he insists that this does not prove the fact of the Resurrection, which is an article of faith). He seems to believe strongly in the historic faith of the Church concerning Jesus, that "Jesus was God." On the other hand, the visit of the Magi is "a very beautiful myth," representing the coming of the several races of mankind to Christ; John the Baptist did not believe that Jesus was the Christ, but only the coming Prophet; the story of the demons cast into the swine is one which "we cannot believe . . . is true, and would not if we could"; the Transfiguration and the Great Confession occurred "in an order exactly the reverse of that in which" they are told; the feeding of the five thousand was a sublime gesture which filled no stomachs but made the crowds forget their hunger by thrilling them momentarily with the eschatological hope! In brief, this is the Gospel by Walter Lowrie! It may fit the categories of recent Gospel criticism more happily than the four stories out of which this one is woven. But in the judgment of this reviewer, it is strongest where it most closely follows the earlier accounts, and weakest where it departs from them. Perhaps the Gospels of Matthew, Mark and Luke, stories written far nearer to the events than we can ever possibly be, were more accurate in their facts than we like to think. And it might even be that the Gospel by John, a story which Dr. Lowrie "frankly disbelieves," is truer to historic fact than the subjective sections of *The Short Story of Jesus.* D. G. M.

The Son of Man and the Kingdom of God. *By Henry B. Sharman.* Harper and Brothers, New York. 145 pages. $2.50. The title of this book is just the opposite of Otto's *The Kingdom of God and the Son of Man,* and their interpretation of these terms is also quite different. In fact, Dr. Sharman thinks there is no real connection between them. In a word, his conclusions are as follows: The title, Son of Man, with its Danielic-apocalyptic connotation, was applied to Jesus by the Early Church and did not come from what they had been taught by Jesus. The Kingdom of God is not a future kingdom, which Jesus preached as "at hand," but is timeless and is simply a term for the allegiance of men to God. How does

Dr. Sharman reach these conclusions? He examines every instance in which these terms occur in the Synoptics, taking them up one by one with the other accounts in parallel columns. He places the Markan source over against the non-Markan, and gives the preference to the former. But whatever may be the source support, he finds grounds in every case to call into question and reject every instance which is out of accord with the conclusions reached. In the critical examination of these passages the persevering reader will, of course, glean some interesting points but he will also be led to wonder if the conclusions reached were not dictated, not by scholarly examination but by the fixed idea already in the author's mind.

J. E. B.

CONTEMPORARY THINKING ABOUT JESUS. An Anthology. *Compiled by Thomas S. Kepler.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 429 pages. $3.50. Several years ago Thomas S. Kepler, Professor of Religion in Lawrence College, compiled an anthology of *Contemporary Religious Thought* which was widely acclaimed as a theological production of unique significance. We have here a second anthology of equal importance, and, like its prodecessor, a work of exceptional merit. Professor Kepler has read widely in the modern literature which is critical in its approach to the Gospel record and yet reverent in its attitude toward Jesus and culled out those extended passages which best represent the modern approach both in its agreements and in its differences, regarding (1) the nature of the Synoptic Gospels; (2) the portrait of Jesus in the Fourth Gospel; (3) Jesus' relationship to History; (4) eschatology and ethics and (5) modern evaluations of Jesus. I cannot think of a better volume, or a volume which even invites comparison, for the minister or interested layman who wishes to inform himself regarding contemporary thinking about Jesus. Good bibliographies will guide the student who wishes to pursue his investigation further. The book not only furnishes a guide to the rapidly growing literature on Jesus and the Gospels but also lays before us much of the rich treasure unearthed in our own time by leading Christian scholars.

E. T. T.

THE DOCTRINE OF THE CHURCH IN THE NEW TESTAMENT. *By George Johnston.* The Macmillan Company, New York. 156 pages. $2.50. This compact little book was originally written as a Ph.D. thesis at the University of Cambridge. The author shows himself acquainted with a wide range of thought on the Church. His approach is scholarly, not popular, and he expects the reader to have some knowledge of Greek and Hebrew words. For those who are interested in such a discussion, this will be a rewarding book. It is the author's conviction that the Church is "constituted by God's revealing and saving love, and man's loving response in faith." It is the Body of the Risen Lord, indwelt by His Spirit. Organization and ministry are not primary marks. These primary marks are (of necessity from its character) its unity, its universality and its world-mission.

J. E. B.

THE VARIETIES OF NEW TESTAMENT RELIGION. *By Ernest F. Scott.* Charles Scribner's Sons, New York. 310 pages. $2.75. The veteran professor of New Testament of Union Seminary, New York, has written another primary selection of the Religious Book Club. This is a book that merits the attention of careful students of the New Testament. Dr. Scott argues that the New Testament presents several different interpretations of

Christianity rather than just one. "The effort to harmonize New Testament teaching does an injustice to Christianity itself, which is identified with one given form of belief, while it embraces many. Freedom of thought belongs to its very substance, and has done so from the beginning." At first the conservative reader feels that he will find himself in almost complete disagreement with Dr. Scott's entire thesis, but as he goes further into the book he finds much splendid, helpful material with which he can be in almost complete agreement. Dr. Scott shows clearly that all of the New Testament authors based their Christianity upon a firm belief in a God-man, who died an atoning death and who rose from the dead. The differences come in only as the different authors try to come to a fuller interpretation of the meaning of the life, death and resurrection of Jesus for themselves and their readers. The different approaches may be likened to the different colors of the spectrum; we believe that if they are all put together in proper proportion we can get the pure white light of the truth. Dr. Scott sees contradictions where most conservatives feel that there can be real harmony. He does not seem to the reviewer to deal fairly with the occasional nature of many of the New Testament books. The reviewer cannot agree with some of his exegesis and some of his views on introduction. Yet the most conservative reader can hope to get much real value from seeing the different emphases made by the different authors of the New Testament, as all of them are doing their very best to make Jesus real to their readers. And all of us may join in Dr. Scott's plea for more real freedom of interpretation as long as there is real agreement about the matters that are really important. S. A. C.

II. SYSTEMATIC THEOLOGY

ROOTS OF BERGSON'S PHILOSOPHY. *By Ben-Ami Scharfstein.* Columbia University Press, New York. 138 pages. $1.75. Perhaps no philosopher of the generation just past has so profoundly influenced the philosophy of religion as this great Jewish thinker who died in occupied France not long ago an unspoken convert to Christianity. In a scholarly and objective manner Mr. Scharfstein has sought to trace Bergson's focal ideas of duration, intuition, creative evolution, mind-energy, freedom and his mysticism of the "open soul." These insights can be traced back as far as Heracleitus and Plotinus but the principal influences in Bergson's thought, the author shows, came from his countrymen: Maine de Biran, Ravaisson, Fouillé, Guyau and Ribot. In fact, Bergson is simply the culmination of a great movement of French spiritualism that rose in revolt against nineteenth century naturalism. His greatness lies in his unique gift of "synthesizing the theories of other persons." The same could be said of Plato, for that matter. Mr. Scharfstein admits but does not emphasize sufficiently, it seems to the reviewer, the extraordinary internal consistency of Bergson's thought and of his spiritual career. Here is surely one philosopher who lived his philosophy and whose inimitable style was in harmony with both his life and his thought. The influence of Bergson on the younger Catholic thinkers and upon Jacques Maritain is well brought out. The originality of Bergson's theory of soul and body in his great work *Matter and Memory* is not quite adequately treated. On the whole, this ably written monograph is a very valuable study of Bergson and the movement of thought to which he gave expression. D. M. A.

TWENTIETH CENTURY PHILOSOPHY. *Edited by Dagobert D. Runes.* Philosophical Library, Inc., New York. 571 pages. $5. This is one of the most impressive collections of essays in contemporary philosophy yet published. Many of the ablest thinkers of our day have contributed to it, notably A. N. Whitehead, Jacques Maritain, John Dewey, George Santayana, Bertrand Russell, J. E. Boodin and W. M. Urban. As a whole the book conveys the irresistible impression that human thought is moving onward, that it is not just re-tracing the ground covered by Plato, Aristotle and Kant. Of the newer movements, logical positivism is clearly presented by Herbert Feigl and phenomenology is, excusably perhaps, not so crystal clear as expounded by Marvin Farber. John Somerville removes for us many misconceptions about the official Russian philosophy of dialectical materialism and tries to show that it does not destroy "spiritual values" but humanizes them. J. E. Boodin evolves a philosophy of history that takes account of evolution yet is in sympathy with that of Christianity. The philosophies of China are concisely set forth by Wing-tsit-Chan. The objectivity of value is ably defended by the idealist Urban. John Dewey gives us an illuminating account of American pragmatism.

Although positivism, humanism and naturalism are presented more fully than in most anthologies, about half of the contributors could be said to be idealistic or theistic in spirit. Of those who speak for Christianity, Jacques Maritain is the most clear-cut but, writing as a Catholic, conveys the impression that "integral humanism" is largely the product of St. Thomas Aquinas. His challenge is ringing, however. "It is an amazing spectacle," he writes, "to behold countless Christians asleep, while the world is facing death and suffering the agonies of pain . . . [but] there is no despair of man, once our entire hope is placed in God." In comparison with this, the Protestant philosophers D. C. Mackintosh and R. T. Flewelling, although able writers, seem tepid in their personalistic theism. The vigorous Christian thought of Temple, Niebuhr, Berdyaev and Brunner is omitted. Rather provocative is the argument of Richard Hoenigswald that Kierkegaard and the Barthians have not succeeded in rebelling against Hegel but are still Hegelian in spirit! One of the most serious shortcomings of the book is that the Doctrine of Levels and the idealistic implications of recent science (Eddington, Jeans, Einstein, Lloyd Morgan, etc.) are allowed to go almost unnoticed. In spite of manifest ill balance, this collection of essays will prove extremely enlightening to the Christian philosopher or theologian. D. M. A.

THE PSYCHOLOGY OF JUNG. *By Jolan Jacobi.* Translated from the German by K. W. Bash. Yale University Press, New Haven, Conn. 161 pages. $2.50. Dr. Jacobi has rendered us a real service by giving us such a clear and comprehensive summary of the teachings of this greatest living psychoanalyst. Of all the systems of psychoanalysis, Jung's is definitely the closest to Christianity and Jung would perhaps call himself a Christian in spirit at least. While not denying the power of sex supremely emphasized by Freud or the will to power stressed by Adler, Jung has from the beginning diverged from these noted psychoanalysts by showing the importance of the spiritual and religious needs in man as a key to his understanding. One of Jung's most fruitful contributions to psychology was his classic description of the extrovertive and introvertive types of personality and their assets and liabilities. From his exhaustive study of these types he began to see more and more that the great need of man is for unity, balance and harmony and that his unconscious is meant to com-

pensate for the one-sidedness of his conscious life. Our dreams, to Jung, are not, as to Freud, the disguised symbolisms of sex but pictorial revelations of our deepest needs and hence warnings pointing us to a more balanced or totalized way of life. Furthermore, Jung tells us, the unconscious is not merely a personal reservoir of memories and wishes; it contains within it the heritage of the entire spiritual history of the human race. That is why there are so many striking parallelisms between the dreams of civilized moderns and the pictured or poetic symbolisms of primitive religions and ancient philosophies. Religion, because it is the one great means of psychosynthesis or personal unification, is recommended by Jung to all his patients and to the neurotic nations of mankind. With many clear diagrams and symbolistic plates, Dr. Jacobi summarizes these and other teachings of the master in an able and sympathetic manner. There remains, however, as in Jung's own writings, an atmosphere of mysticism that often baffles comprehension. Of the great psychoanalyst's humility and lack of dogma we are left in no doubt. His gentle tolerance towards Catholic and Protestant, towards believer and unbeliever alike, is his outstanding trait. But, like the other psychoanalysts, he shows little disposition to profit by normal psychology or to investigate consciousness before proceeding to tell us all about the Unconscious. Dr. Jacobi, as a devout disciple, is content to expound the master and makes little effort to meet criticisms. One point emerges from her concluding pages and that is the main divergence between Jung's philosophy of life and Christianity. For the former, the goal of life is to follow one's high destiny, to realize one's complete self; in the Christian teaching, the goal is to expend one's personality in loving service of God and man. This is not a negligible difference.

D. M. A.

BEHIND THE UNIVERSE. *By Louis Berman, M. D.* Harper and Brothers, New York. 303 pages. $2.75. In this thoughtful book the author presents from the scientific viewpoint his argument for faith in God. The conclusion reached might be called scientific pantheism. Dr. Berman rejects the materialistic mechanical conception of the universe. He holds that the ultimate facts are life and psychation.

In a brief review of so technical a book the argument cannot be presented. To this reviewer that argument seems valid in proof of the existence of God but not conclusive as to pantheism. Two quotations, one from the Introduction and the other from the closing chapter, show the direction in which the argument moves. From the Introduction: "An inductive marshaling of available data can now restore to the idea of God the meaning and energy that once made it the master conception of mankind. There has accumulated much evidence for the reality of God—and it is mighty in its total effect. Testimonies drawn from the archives of modern research can be made to converge into an overwhelming chorus of conviction. Thereby will be revived the tested power of the idea of God over the minds of human beings all over the world, and the world now so disrupted by its absence can be permanently and powerfully united." And from the conclusion: "We are not merely particles of stellar dust, but cells of the great cosmic being to whose history and preservation we are all essential. Each particular individual belongs to it, no matter how transiently and inadequately. Each acquires a new significance and dignity, a value and an importance of which he can never be deprived in the light of that relationship.

"Religion and philosophy and science can, therefore, be conjoined in

a union that will reverse the separative differentiations of the civilized ego. We revert once more to the union of all knowledge, all thought, all feeling, in the vision of the whole which was so natural to primitive man. For that vision is founded on the solid rock of the ultimate facts of the universe, life and psychation." D. H. O.

LIGHTED PASSAGE. *By Howell S. Vincent.* Dorrance and Company, Philadelphia. 240 pages. $2.00. This is a strange book. If I had not met the author and found him to be a healthy, wholesome personality, obviously sincere; if I did not know that he was for many years an honored missionary of the Presbyterian Church U. S. A., head of the department of Applied Science in Yencheng University, I would dismiss it at once as pure fantasy. Dr. Vincent begins his story by describing the death of his beloved daughter and her husband a few days after their marriage and goes on to tell how he and his family saw and conversed with them after their death in the world of spirits. The second part of the book describes the technique, including exercises in breathing, and the practice of concentration, which Dr. Vincent and all his family, including his deceased daughter, had followed for some years and which he promises will bring his readers into that conscious unity with the Father ("consciously one with the Father even as Jesus Christ is") that will make them "an open channel through which He expresses His power, wisdom and love for the peace, harmony and health of themselves, their family and neighbors and for the nations." This is possible, because "everyone's soul is of the Christ essence of Divinity and each soul is an integral part of the Cosmic Christ." The value of this technique is guaranteed by the author's family, who have shared his experience, and also his daughter and her husband who returned to earth to give it their endorsement and to express their interest in the reception of the book.

Some will find that this book confirms their faith in the future life; some will merely scoff; others will be sincerely puzzled. E. T. T.

LUTHERAN CONFESSIONAL THEOLOGY. *By C. H. Little.* Concordia Publishing House, St. Louis. 185 pages. $1.25. This book was written by a Professor of Theology in the Evangelical Lutheran Seminary of Canada, Waterloo, Ontario, for the purpose of presenting the fundamental doctrines of the Lutheran Church in popular language to laymen. The exposition is based on the two basic creeds of the Lutheran Church, the Augsburg Confession and the Formula of Concord. The confessional significance of these two great creeds is set forth and its truth stoutly affirmed. The book will be useful to non-Lutherans not only as a brief popular presentation of the basic position of these two creeds but also as a statement of conservative Lutheran theology of the present day. E. T. T.

III. HISTORICAL THEOLOGY

A HISTORY OF CHRISTIAN THOUGHT. Volume One. *By J. L. Neve, with contributions by O. W. Heick.* United Lutheran Publishing House, Philadelphia. 344 pages. $3.00. This is the first of two volumes which will constitute a compendious and up-to-date history of doctrine. The present volume traces the development of thought from the Post-Apostolic fathers through Protestant theology of the 17th century and the Catholic doctrine of the Vatican Council of 1872. Dr. J. L. Neve, Professor Emeritus in Hanna Divinity School of Wittenberg College, is the author of the entire

work with the exception of the sections on the Middle Ages and on the Catholic theology of Trent and the Vatican Council. These latter are by Dr. O. W. Heick, who was at one time professor in the former Martin Luther Seminary of Lincoln, Neb. This book has many features to commend it. It reflects a reservoir of wide reading and mature scholarship. While written from the standpoint of a moderately conservative Lutheranism, the treatment achieves on the whole a balanced and objective approach. It is exceedingly well organized, carefully indexed, and outlined in such fashion as to make reference easy. One of its most valuable features is the inclusion of an excellent bibliography with the treatment of each topic or important thinker. The chief defect in this volume is its lack of readability. It will inform the seeker but hardly awaken the interest of the indifferent.

Perhaps nothing is more needed in theological study than a new history of Christian thought. Some of the best of the older histories, like Harnack's *History of Dogma,* are too voluminous, all are out of print and none covers the development of thought down to the present day. When the second volume of this work appears it will be the best of its kind available. J. N. T.

THE VITALITY OF THE CHRISTIAN TRADITION. *Edited by George F. Thomas.* Harper and Brothers, New York. 358 pages. $3.00. A notable group of scholars—all of them professors in colleges or universities or theological seminaries, and all of them fellows of the National Council of Religion in Higher Education—have collaborated in writing this valuable work on the Christian tradition. The purpose of the book is to state as clearly as possible the major insights and values of the Christian tradition, to trace their development from their beginning in the Bible to the present day and to deal with some of the problems created by the widespread reaction against them in the modern world. The writers are definitely liberal in their attitude toward the institutions and the doctrines of Christianity. They are agreed however that "the essentials of the Hebraic-Christian world view and way of life, when interpreted intelligently and with the help of modern scholarship, have a strong claim upon our faith and loyalty." The first seven chapters of the book are historical and interpretative, tracing the development of the Christian tradition; the last six chapters are apologetic in the best sense—appraising the value of the Christian tradition in relation to modern culture, modern philosophy, modern science, modern psychology, modern ethics and modern democracy.

This is a meaty book, and a timely one; a book that will commend Christianity to a sincere pagan and one that will help a thoughtful Christian to come to a better understanding of his Christian faith in relation to the modern world. E. T. T.

THE THRILL OF TRADITION. *By James Moffatt.* The Macmillan Company, New York. 201 pages. $2.00. Few writers in any realm are more mellow, or have a more richly furnished mind, than James Moffatt. In this book he has set before his readers a rich repast, with many of the side dishes as tasty as the main course. The chief purpose of the author is to trace, and to evaluate, the role of tradition in the Christian Church—in the Early Church, in the Middle Ages, in Roman Catholicism and in Protestantism; to point out its values, to warn against its abuses. From the very first Christianity and tradition have lived together for better and worse. "The one is unintelligible apart from the other." Today, tradition preserves, as it will continue to preserve, "patches of the 'religious'

life where a cult of sanctity has been detached from integrity and intelligence alike." On the other hand, an insufficient respect for the past will develop inadequate programs and imperfect gospels in the future as it does in the present day. We must take care to avoid the danger of both Scylla and Charybdis. Dr. Moffatt is, in fact, dealing with a problem which is of perennial interest for the individual life (religiously and otherwise) and for the total life of the Church. No minister or thoughtful layman can read this book without profit for his own soul and without a better understanding of the history and the task of the Church. E. T. T.

CHRISTIANITY AND THE CONTEMPORARY SCENE. *Edited by Randolph Crump Miller and Henry H. Shires.* Morehouse-Gorham Company, New York. 231 pages. $3.00. This volume, written to celebrate the fiftieth anniversary of the Church Divinity School of the Pacific, contains fifteen essays written by thirteen of the leading religious thinkers on the Pacific Coast and dealing with current trends in Christian thought or practice. Typical chapters discuss "Some Trends in American Theology," "The Jesus of History Today," "Church Unity," "Some Fresh Techniques in Pastoral Care," "Christian Education Today," "Recent Development in Theological Education." All the papers are able; some are of exceptional merit. Written simply, in non-technical language, against a background of real scholarship, the book will prove valuable to both ministers and laymen who wish a survey or re-fresher course in Christianity and the Contemporary Scene. E. T. T.

REVIVALS IN THE MIDST OF THE YEARS. *By Benjamin Rice Lacy, Jr.* John Knox Press, Richmond, Va. 167 pages. $1.50. This book, containing the Smyth Lectures for 1943, at Columbia Theological Seminary, delivered by the President of Union Theological Seminary in Richmond, Va., is a notable addition to the literature on the Southern Presbyterian Church. Chapter 1 points out the characteristics of various revivals in the Bible and then passes rapidly over subsequent revivals in the history of the Church to describe the Scotch-Irish Revivals which were the immediate forerunners of American Presbyterianism. Chapter 2 deals with the Great Awakening; chapter 3 with the Revival of 1800; and chapter 4 with the revivals from 1810 to 1860—especially as they affected the life of our own Church. Chapter 5 is given to the Revival in the Confederate Army. The final chapter is entitled "Post-War and Future Revivals." Dr. Lacy points out that from 1865 to the present day the Northern Presbyterian Church has shown a larger and more consistent increase than our own. Narratives on religion contain few references to revivals after 1882. There has been a recurring interest in revivals and evangelism from time to time, "but the record of evangelism in our Church does not warrant optimism." "Today we stand amid the years. No one can forecast what religious movements will sweep our Church and nation during these years of war and world upheaval. Are we to see in our armed forces or in our home churches a mighty movement toward God? Throughout the history of revivals these great movements have come when God's people were ripe for a visitation either of His judgment or of His mercy. Signs there are of His imminent judgment upon our nation; but there are signs, too, of a turning to Him in penitence and faith. These are more fateful years than we think, for beyond a doubt the future of the world waits on the answer to America's prime question: Will God visit her now in wrath or in grace?"

This brook, crammed with names and incidents and facts, tracing the history of revivalism among Southern Presbyterians, should be read by every minister and every consecrated layman interested in the important theme with which it deals. E. T. T.

THE GREAT CENTURY IN NORTHERN AFRICA AND IN ASIA. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 456 pages. $4.00. This is Volume VI in Professor Latourette's indispensable History of the Expansion of Christianity. A final volume will give the author's Summary and Conclusions. Within the limits of a brief review it is impossible to express adequately the permanent value of this comprehensive work. Every student of Church history, and especially the student who is interested in the genesis and expansion of the Christian Missionary Movement around the world, will find these volumes an essential source of information and inspiration. Each volume is complete in itself, so that the reader who is unable to secure the complete series may select the volume covering the periods and geographical areas in which he is peculiarly interested. Volume VI has an especial contemporary appeal because of our current interest in the lands and peoples with which it is specifically concerned. D. W. R.

A SHORT HISTORY OF THE CHINESE PEOPLE. *By L. Carrington Goodrich.* Harper and Brothers, New York. 232 pages. $2.50. As a history of a people extending over about forty centuries and now constituting a fifth of the human race this record is too short to be of great interest or value save as a sort of compendium or elliptical introduction for one who expects to read much more extensively. The writer of necessity had to omit many important events, persons and periods if he was to remain within the limit of so few pages. The reader wonders at some of the omissions as well as at the scholarship and skill displayed in the selections made from so large a field of choice. The book is by a scholar who has first rank in the knowledge of things Chinese. It will be appreciated by one who is familiar with the history of China and who wishes a bare but very readable and usable outline. D. W. R.

FREDERICK BOHN FISHER WORLD CITIZEN. *By Welthy Honsinger Fisher.* The Macmillan Company, New York. 254 pages. $2.50. Fred Fisher, missionary to India, minister of Temple Street Methodist Church, Boston, member of the Methodist Board of Foreign Missions, leader in the Inter-Church World Movement, Bishop of the Methodist Episcopal Church for the Calcutta area, minister of the Methodist Church in Ann Arbor and of the Central Church in Detroit, and author of several books, was one of the most colorful figures in modern American Protestantism. To many in non-Methodist circles he is best known as the author of *That Strange Little Brown Man, Gandhi,* a book which the British Government banned from India. He was a man of unusual intellectual power, a great preacher, a rare organizer and administrator, with deep human understanding and sympathy, an internationalist in political viewpoint and an inclusivist in religion. This story of the eventful career of Dr. Fisher, who resigned his office of Bishop after a tenure of ten years, is skillfully and fascinatingly narrated by Mrs. Fisher, his second wife, who had been a missionary to China. Many of us will not agree with the broad religious tolerance of Dr. Fisher but we will be thrilled by the picture of the man himself with his deep appreciation of all races and classes. The book is well worth reading. D. W. R.

WHILE AMERICA SLEPT. *By D. F. Fleming.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 87 pages. Paper, $1.00; cloth, $2.00. This book consists of a series of radio addresses on the international situation delivered over Radio Station WSM by the Professor of International Relations at Vanderbilt University. They cover a period of nineteen months, beginning at what "was probably the most critical moment in all modern history, the week when the Germans reached the Channel behind the Allied armies in Flanders," and ending with the American declaration of war following Pearl Harbor. Prof. Fleming is a clear and courageous commentator on world events. He seemed to understand from the beginning the significance of what was happening in Europe for America and urged the United States to protect itself in every practicable way from the Nazi menace. These radio talks make interesting reading. They refresh our minds as to the actual events so easy to forget, recreate something of the spirit of the times and enable us to see more clearly the great issues underlying the present conflict. E. T. T.

THE WAR FOR MAN'S SOUL. *By Ernest Jackh.* Farrah & Rinehart, Inc., New York. 303 pages. $2.50. Of the many books written about Hitler and Hitlerism this, to the writer, is the most informing. The value of the book lies in the authority of the author. For forty years Dr. Jackh labored in Berlin. He "argued democracy with the Kaiser." In the Republic "he was known as a vigorous internationalist and supporter of the League of Nations." An hour's interview with Hitler soon after he had come to power persuaded both Dr. Jackh and the chancellor that they did not belong to the same state. Dr. Jackh was fortunate in making his escape to England and is now visiting Carnegie Professor at Columbia University. The volume is a terrible revelation of the demonic power controlling Germany and threatening all mankind. National Socialism is far more than a political movement. It is more than a religion. "It is the will to create man anew." The author lays rightful stress on the spiritual issues and the antitheistic boasts of Hitler. "Man is becoming God," says Hitler, and continues, "Here sit I, forming mortals after my own image, a race resembling me." Excerpts from addresses given by Hitler's henchmen clearly show that they too advocate the same national philosophy. The author is not writing as a refugee politician or even statesman who has an axe to grind. The volume is dedicated to President Roosevelt . . . "who cannot escape history, . . . integrating the work of four presidents, Washington, Jefferson, Lincoln and Wilson, liberty and equality, unity and security." Turning to the future Dr. Jackh offers his ideas as to what should be done with Germany. "Germany" and "Prussia" must not be confused. "Prussia," which is not merely a geographical concept, must be eliminated. The title of this last chapter is significant, "Faith: Change Your Soul." Every minister, every freedom-loving citizen, ought to read this book. S. J. L. C.

RENDER TO CAESAR. Lewis Publishing Company, New York. 223 pages. $2.00. This volume is an interesting collection of sermons preached by outstanding clergymen during the major wars that our country has fought from the Revolutionary War to the present World War II. The purpose of the editors is to portray the role of the Church during war crises and to reveal the Church's answers to current perplexing problems, such as, "What are we fighting for?", "Are oppressed people justified in spilling the blood of their oppressors?", "Are the German people inherently brutal?"

A good many of today's disturbing questions were asked during former wars. The Voice of the Church, rightly so, does not change with changing times and conditions. That the Church is the custodian of the abiding values and eternal principles for man's welfare is clearly revealed. Some of the sermons preached during the Revolutionary War might be preached today. Some four hundred manuscripts were studied and contemporary preachers were asked to contribute sermons on the issues of the present conflict. The book reflects the soul of the American heritage. S. J. L. C.

IV. PRACTICAL THEOLOGY

CHOOSE YE THIS DAY. *By Elmer G. Homrighausen.* The Westminster Press, Philadelphia. 148 pages. $1.50. The purpose of this "Statement on Evangelism" is to meet the need for a clear presentation of "the basic issue of securing definite decision and commitment to the Christian Gospel." The author believes that the Church's primary task is that of Christianizing individuals and that the Church is not reaching this generation with the Christian gospel in such a way as to win men by its appeal. The scope of his discussion is indicated by the chapter headings: The Place of Decision in Our Times; The Modern Decline of Evangelism; Some Objections to Evangelism; The Nature of Decision and Commitment in Christian Personality; The Significance of Jesus Christ in Decision and Commitment; The Point of Contact, or the Relation of the Gospel to Human Personality; Decision and Commitment in Childhood and Youth; Preaching, Decision, and Commitment. This is not a series of sermons but a very scholarly, devout and practical discussion of evangelism in the life and work of the Church today. It is a book which should be read and meditated on by every minister and also by the lay members of the Church. D. W. R.

CLERICAL ERRORS. *By Louis Tucker.* Harper and Brothers, New York. 354 pages. $3.00. This is the autobiography of an Episcopal minister whose work extended from the Mississippi Delta to Puget Sound, with most of his charges in Alabama and Louisiana. It is frank, intimate, abounding with a winsome humor and filled with sentences and paragraphs which show the author's keen insight into the ways of men and women in his parish whose counterparts exists in every church of every denomination and in every section of the nation. Every minister will chuckle over many of the author's experiences, devoutly wish that the members of his congregation could have some of them read to them and wipe a tear away at many other of the events in which the author was a participant. Dr. Tucker's philosophy is superb. For instance: "By studying human nature in the nursery, I learned more theology than I had ever absorbed at seminaries; for, being now a father, my point of view was that of God." There are many sentences which stick out boldly like this: "The devil has quite as many unfaithful followers among his servants as has the Lord, and some of them have humor." The volume is a splendid illustration of another item in the author's philosophy: "A good, clean story, with a beginning, middle and sharply rounded conclusion is the salt which keeps the earth sane." This book will add to the sanity of every Christian worker who reads it. C. H. N.

RELIGION AND THE ISSUES OF LIFE. *By Eugene W. Lyman,* Emeritus Professor of the Philosophy of Religion, Union Seminary, New York. F. H. Revell Company, New York. 140 pages. $1.00. This volume is related

to the Hazen Books on Religion and is planned for the same class of readers, college young people for the most part. Nothing new is here propounded but the essence of the Christian faith is affirmed. Religion is presented as having four dimensions: upward, inward, outward in fellowship and forward with the divine purpose. Worship is presented as central in religion though not the whole of it. The preeminent place of the Bible as a source of religious truth and its unique power for bringing men into the presence of God are brought out. Christ appears at the center of the Christian life throughout. The longest chapters in the book are devoted to religion and ethics and religion and philosophy. Religion and ethics are brought together in the thought of the indwelling presence of Christ. As for philosophy, "the final word in the Christian interpretation of history must be spoken by Christian experience itself." For further study, a bibliography of books on Christianity, weighted on the liberal side, is given at the end. K. J. F.

A Certain Blind Man. *By Robert Elliot Fitch.* Charles Scribner's Sons, New York. 181 pages. $2.00. Here we have five brilliant essays which delve penetratingly into the heritage and destiny involved in "the American Way." The author's method is to take a great passage of Scripture as a background and point of departure and deliver a provocative attack on some of the ills that beset the true heritage and proper destiny of the American people. For instance, his first chapter entitled "A Certain Blind Man" begins by setting down the story of the blind man as recorded in the Gospel of Luke coupled with Jesus' judgment on the Pharisees for their blindness as recorded in the Gospel of John. He then proceeds to deliver a knockout blow to modern worshippers of Mammon and Materialism,—for these too are modern blind men. His succeeding chapters deal with the man with the hidden talent, the Gadarene demoniac, the return of the prodigal, and Isaiah's picture of the Suffering Servant. After his attack on Materialism in the first chapter, reminiscent of Sorokin's presentation of our "sensate" society in his great book, *The Crisis of Our Age,* the author proceeds to show up the false philosophies of pleasure, profits, comfort, ease. He assails the sentimentalism that accompanies these false ideas and the complacency and smugness that prevailed before, and to some extent after, Pearl Harbor. Dr. Fitch believes that we must never return to the deceptive rationalizations of secular wisdom but take the route ahead marked out by the great historic insights of Christianity. Born in China, educated in Switzerland, France and the United States, the author is now pastor of the Congregational Church at Forest Grove, Oregon. Out of a wide experience he writes brilliantly and interestingly. The book is provocative of original thinking and sobering in its direction-pointers. R. C. L.

To Stem This Tide. *By Charles S. Johnson and others.* The Pilgrim Press, Boston and Chicago. 142 pages. $1.00 (cloth); 50 cents (paper). In a day of social tension, when members of groups in conflict are apt to form opinions and rush into action on the basis of rumor and prejudice, it is always helpful to have somebody come along and lay on the public's fevered brow an ice-pack of cold facts. That is what this little book seeks to do. It is the result of a careful study of specific racial tension areas in the United States, a study sponsored by the Julius Rosenwald Fund and conducted by the Institute of Social Studies at Fisk University under supervision of its able director, Dr. Charles S. Johnson. Of the value of

such a venture right now no fair-minded person could have any serious doubts.

But whether the book will have the effect of an ice-pack or of a Turkish bath will depend, to some extent, on who happens to read it. In the hands of people like a Talmadge of Georgia it could hardly fail to raise emotional temperatures. For, fair and scholarly as it is, few if any of its case studies do anything but lay bare and underline the sufferings and grievances of the Negro. In all the areas surveyed—industry, housing, politics, public carriers, military service, and agriculture—the picture is one of unrelieved exploitation and discrimination. No other book I have recently read makes the raw deal the Negroes are getting seem quite so raw; and for this reason, I say, its very publication may be viewed as subversive by those white people who in this area still "think with their blood."

By all those, however, who can be rational about the race problem—and even half-way Christian—the book should be cordially welcomed as a timely contribution to the literature in its field. Though far from pleasant reading for anyone with the best interests of democracy and Christianity at heart, it does serve neatly to bring one abreast of the darker side of the current interracial situation. I say the "darker side," because the brighter side (and there *is* one) is here almost entirely overlooked. Two pages are given to a section called "Constructive Contributions to the Improvement of Negro Morale," and the last chapter deals sketchily with suggested remedies for conflict and discrimination in the post-war period. But on the whole the book is negative. Many positive contributions to interracial fellowship and good feeling receive no mention whatever. The present impact and potential influence of the Church on Negro-white relations are practically ignored. Maybe these matters lie outside the authors' purview and purpose, or perhaps they have given up the Church as hopeless! Be that as it may, the omission seems to me to weaken the book.

Factual exposés of racial injustice, a strong literature of protest, and down-to-earth economic and legislative measures for counteracting unfairness and ill-will—these, to be sure, we doubtless need. But to depend solely or primarily on such methods would seem highly unrealistic. If somebody would write a book abounding in examples of interracial goodwill, cooperation and growing understanding, and thereby say in effect, "Now this is what we can do and ought to do,"—and such a book is not unthinkable,—I believe it would do even more good than books like this. Certainly in the struggle for racial harmony we have yet to realize and to employ fully the power of a positive and spiritual and really Christian strategy.

J. H. M., Jr.

Where Are the People? *By Sidney W. Powell.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 218 pages. $1.75. This is the third printing of a book originally published in 1942. It is an unusually well written appeal to Christian ministers and laymen "to leave the cloister" and take the gospel of Christ out where the people are, in their homes, in their offices and in all the walks of life. The author tells how the minister, by enlisting his members in personal evangelistic effort, can make his church a really successful evangelistic agency. The book is vived, stimulating, convincing and practical.

D. W. R.

Amen, Amen. *By S. A. Constantino, Jr.* Harper and Brothers, New York. 184 pages. $2.00. This refreshing, clear and emphatic discussion of God, sex and money by a twenty-three year old Naval Ensign from

Quincy, Ill., will interest every reader, startle and shock some, challenge a great many more and remain in the hands of the man or woman who picks it up until it is at least skimmed from start to finish. Constantino believes that most if not all the wrongs in our nation are due to the fact that we have about 78,000,000 non-churchgoers. He likewise believes that the two matters which should most concern us are God and the moral law. He believes that the moral law in two aspects warrants our immediate attention, these two being, "Sex" and "Money." As you read, you will sometimes find yourself in a maze of youthful expressions that maybe need interpretation if you are above forty but you won't have any trouble in getting the meaning and you will be brought again and again back to matters which all of us believe fundamental to life and salvation but about which we older people are not so willing to crusade as we ought to be. In the vocabulary of his generation, this Ensign emphasizes eternal matters and reaches indisputable conclusions. I like his definition of religion: "Religion consists in knowing the true relation that exists between God and ourselves and in acting according to that knowledge." C. H. N.

HANDLES OF POWER. *By Lewis L. Dunnington.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 212 pages. $1.50. A man is reported to have said, "As long as I sit in church it seems simple enough, but when I get home I feel like a man in a rowboat in the middle of the ocean without any oars." This book is an attempt to put oars in that man's hands. The author, pastor of the First Methodist Church of Iowa City, Iowa, found that by furnishing mimeographed copies of his morning sermon together with "Silent Communion Cards" to those present, the desired effect of the sermon was immeasurably strengthened. The basis of the idea is psychology sound. The affirmations on the cards tap the resources of the subconscious mind and thus become "handles of power." This book contains twenty-five of these Cards, together with the appropriate sermons. You can tell how the book has taken by the fact that already its sequel has been published containing "more handles of power." J. A. R.

THIS YEAR OF OUR LORD. *By Andrew W. Blackwood.* The Westminster Press, Philadelphia. 244 pages. $2.00. Dr. Blackwood is a prolific writer of religious books. But he never writes hurriedly, nor carelessly. Since the author has had experience both in the classroom as a teacher of preaching and in the pulpit as a preacher, a volume of sermons from his pen possesses special interest. The sermons measure up both from the standpoint of the teacher and from the standpoint of the preacher. They strike at the live issues of the day and proclaim the unchanging gospel with a new and appealing challenge. They are, by intent, sermons for special occasions, and many ministers of the gopsel, as well as laymen, will read them with interest and profit. S. R. O.

OUR FIGHTING FAITH. *By J. Blanton Belk.* The John Knox Press, Richmond, Va. 89 pages. Cloth, $1.25; paper, 50 cts. This volume is based on five addresses delivered at St. Giles Presbyterian Church of Richmond, Va., by the pastor and broadcast over a Richmond radio station. The book is dedicated to the Governor and General Assembly of the Commonwealth of Virginia "with the assurance that statesmen led by God can be the remakers of the world." The book, which consists of five definite appeals for a fighting faith in order to combat successfully the subversive forces of greed, lust and hate, appeals for Christian unity in the building

of better homes, better industry and better government after God's pattern. The author finds his fighting faith, and his grounds for present urgency, largely in the tangential interpretation of Christianity as set forth by the Oxford Group with its four absolutes and Moral Rearmament idea. In his last chapter he makes direct appeal to "a modern prophet, Frank Buchman," who urges the need for a God-guided public opinion, the dictatorship of the Spirit of God, God-controlled men and God-controlled nations. The book is introduced to the public by the president of a leading manufacturing company, the director of teacher education for Virginia, the second vice-president of the Federated Woman's Clubs of America, the Commissioner of Corrections for Virginia, the regional director of the C. I. O., a vice-president of the Life Insurance Company of Virginia, a landscape architect, the superintendent of Virginia state police and a member of the Virginia State Planning Board. The book is most attractive in format and the style and the evident enthusiasm of the author makes it easy and profitable to read. R. C. L.

REBUILDING OUR WORLD. *By Willard L. Sperry.* Harper and Brothers, New York. 157 pages. $1.75. These eighteen sermons by the Dean of the Harvard Divinity School were first delivered in Harvard Chapel. The general topic is the world of tomorrow, though the subjects are varied and cover a wide scope of material. Some of the subjects are "Religion's Two Worlds," "Learning to Speak Out," "A Buoyant Faith" and "The Unplanned Life." Dr. Sperry points out that "we are living at a time when man is destroying the natural wealth of the world, his own savings, his cities, institutions," etc., and that therefore the rest of our lives must be spent mainly in reconstruction. The sermons are thoughtful, suggestive, popular and homiletically stimulating to other preachers. They are up-to-date and preached with an awareness of the tragedy and need of the present world. J. A. MacL.

EVERY DAY A PRAYER. *By Marguerite Harmon Bro.* Willet, Clark and Company, Chicago and New York. 396 pages. $1.50. A quotation that sparkles like a gem, a thought so put that it makes you think, a prayer that lays hold upon the vastness and the vitality of God,—all of this you have for every day in the year in this "Modern Manual for Personal Devotion." Mrs. Bro—writer, lecturer, and wife of a former missionary who is now a college president—has given us something worthwhile. "Those who are accustomed to daily meditation will find it a stimulating experience. The sophisticates who are allergic to devotionals of the usual type will discover here impetus to thought and even to meditation." A good book to have and to use. J. A. R.

DEVOTIONS FOR YOUTH. *By Clark R. Gilbert.* F. H. Revell Company, New York. 138 pages, with two indices. $1.75. The author, a high school principal from Kansas, thought the weakest part of youth programs was the devotions. This book is his answer to the need. It is divided into devotions with Scripture and without Scripture; discussion-type devotions; some to be read, and some which can be used as the basis for talks. Young people and their older friends have contributed to this unusual and valuable handbook. K. J. F.

PRAYERS OF THE SPIRIT. *By John Wallace Suter,* Rector of the Church of the Epiphany, New York. 50 pages. $1.00. These hundred modern

prayers, written between 1916 and 1943, relate both to the inner and the outward life and are for nearly every sort and condition of man. They may be used for public or for private devotion. General topics include the Church, Christian brotherhood, inward calm, seasons and days, sickness and death, national life, and many prayers for war-time. Unusual prayers are found, as for the Supreme Court and for nervous people, and for a business meeting. Sometime the author should give us some prayers for groups here omitted, as are conscientious objectors and college people.

K. J. F.

GOD'S DREAMS. *By Thomas Curtis Clark.* Willett, Clark & Company, Chicago and New York. 146 pages. $2.00. The author has furnished the Christian world with many volumes of quotable poems but none which are quite so quotable and apt as this volume that he has himself written. He is a believer in the power of the gospel to create a new earth as well as a new heaven, and while the new heaven can be sensed, it is the new earth which is the main concern of his poetry. The poems breathe a spirit of unshakable faith and unassailable confidence, a spirit that is needed so greatly in the Church today but is found so seldom. S. R. O.

THE CHOIR LOFT AND THE PULPIT. *By Paul Austin Wolfe, Helen A. Dickinson and Clarence Dickinson.* The H. W. Gray Company, Inc., New York. 126 pages. $1.00. Dr. Wolfe, representing the pulpit, and Dr. and Mrs. Dickinson, representing the choir loft, have collaborated in compiling fifty-two morning services of the Brick Presbyterian Church, New York, several classified lists of anthems and organ music, and an introductory section dealing with the church service. The thesis underlying the structure of these services is that a worship service should be an organic unity, that each item in the service should be "an extension, illustration, illumination, of the central thought of the service as defined in the sermon." Granting that this is the ideal method of building a service, our authors have succeeded admirably. Under such themes as This Confused World, The Word of God, Christianity and Patriotism, Accent on Life, The Search for God, and I Believe, they give us complete services which illustrate how sermon, Scripture, hymns, anthems, responses and organ numbers can be related in thought and mood. It must be remembered, however, that there are other authorities on worship who feel that the ideal service should incorporate contrasting themes. Whichever principle one follows, there is a wealth of fresh and suggestive material in these services for the ministers and musicians who will study but not slavishly copy them. The introductory remarks re-emphasize the importance of worship, show the relation between order and freedom in building a purposeful service, discuss the value to Protestantism of a common order of worship and take up certain practical aspects of the ministry of music. A clearer definition of worship in the section called "Worship an Art" would have strengthened the book and avoided the apparent identification of the inner experience of worship with its outward form. N. W. T.

MUSIC IN WORSHIP. *By Joseph N. Ashton.* The Pilgrim Press, Boston. 232 pages. $2.00. This book deals most helpfully with the principles and practice of church music. One who desires to have a reason for his faith in better sacred music and one who desires much practical advice as to the performance of this music will derive satisfaction from reading these pages. The material presented here is the fruit of the au-

thor's long experience as Lecturer on Church Music at Brown University and as a church organist. I commend the book highly. J. R. S.

MUSIC IN THE RELIGIOUS GROWTH OF CHILDREN. *By Elizabeth McE. Shields.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 128 pages. $1.25. This practical volume will be welcomed not only by teachers of children in the church school but also by parents of little children, for in it is found much sound advice about the selection of children's songs, about teaching children to sing with thought and feeling. The chapters on Creative Music, Listening to Music and Purposes of Songs are especially stimulating. A proper start in music appreciation and participation will mean a lifetime of enjoyment, and in church music, where spiritual implications are strong, this early start on the right road is especially important. Miss Shields' words will show us how to lead the children with greater assurance. J. R. S.

A RELIGION THAT SMILES. *By J. Burford Parry.* Fleming H. Revell Company, New York. 116 pages. $1.50. A series of meditations delivered to the Convocation for Ministers and the General Public at the Bangor Theological Seminary by the minister of the First Congregational Church of Wellesley, Mass. Dr. Burford has had a wide experience with students and his messages always have a strong appeal to the student mind. These readable lectures radiate a faith that is exhilarating and contagious. The outstanding characteristic of the book is its store of well chosen illustrations. C. L. L.

THE UNION SEMINARY REVIEW

Vol. LV. AUGUST, 1944. No. 4

THE HERITAGE OF YESTERDAY*

By the Rev. John A. Mackay, D. D., Litt. D., LL. D., L. H. D.,
President of Princeton Theological Seminary,
Princeton, New Jersey.

I esteem it a great and signal honor to have been invited to have a part in the ceremonies of this occasion. It is fitting that my first word should be one of congratulation, in the name of Princeton Seminary and the sister church to which I belong. I congratulate the members of the faculty and student body of Union Seminary, and all the friends of this historic institution, for the noble building which we are met to dedicate this afternoon as a home for literary treasures. The spaciousness and beauty of the edifice, especially in its interior part, provide a true home for the spirit as well as a workshop for the mind.

I suppose that the person above all others to whom congratulations are due is the distinguished librarian, who has done so much to bring about this happy consummation and whose work will now receive fresh inspiration. Let me pass on to him words which I have culled from one of the recent writings of our greatest American librarian, Archibald MacLeish of the Library of Congress. Cotton des Houssayes, says MacLeish, addressing the general assembly of the Sorbonne in 1780, thus described the qualities which should be united in the ideal librarian. "Your librarian should be, above all, a learned and profound theologian; but to this quali-

*An address delivered at the dedication of the Edward D. Latta Memorial Building, Union Theological Seminary, Richmond, Virginia, in Watts Chapel of the Seminary, Monday afternoon, May 8, 1944.

fication, which I shall call fundamental, should be united vast literary acquisitions, an exact and precise knowledge of all the arts and sciences, great facility of expression, and, lastly, that exquisite politeness which conciliates the affection of his visitors, while his merit secures their esteem."[1] From all that I know of your librarian, he comes down in the apostolic succession of the great custodians of books whose character is here outlined. This is in a very special sense his day, and I congratulate him most heartily upon it.

I

A great library fulfills two functions: it enables its readers to acquire a culture; it equips its readers to serve a cause.

A library's function *as an instrument of culture* is very obvious. In the quiet of a library, browsing over the pages of books, readers are brought into touch with the great minds of all the ages. The epochs of history are telescoped; while voices sound, living voices out of the distant past, whose words of everlasting wisdom are as relevant for today as they were in the time when they were first spoken. Among the silent stacks, spirit with spirit meets; new thoughts are suggested; wider horizons are descried; the imagination catches fire; the mind is stimulated and the heart is refined. Life attitudes are profoundly changed. Quite apart, however, from the inspiring influence upon personality which contact with great books produces, readers in a library acquire cultural knowledge for practical use as well as for spiritual inspiration. We cannot discount that view of the function of a library according to which it "furnishes the ambitious artisan with an opportunity to rise." Nor yet is the recreational view of a library's function without great truth or importance, whereby it provides "wholesome employment to all classes for those idle hours which wreck more lives than any other cause."

In these very critical days libraries have a quite unique cultural function to perform. It is their sacred privilege and inescapable duty to preserve and promote the Word. In an age when

[1] *A Time to Speak.* The Selected Prose of Archibald MacLeish, 1941, Houghton Mifflin Company, Boston. Pp. 25-26.

in great centers of culture, as in Germany, books have been burned with a savage delight not witnessed for centuries, it is for libraries to conserve the wisdom of the ages. Now is the time for libraries in lands where intellectual freedom is a reality to give special care to conserving the works of man's cultural heritage. Only so can students today and tomorrow come to an unbiased view of the meaning of truth. Students worthy of the name must be given opportunity to face every fact and to wrestle with every argument which the great heretics have directed against the particular conception of truth which they hold or in which they have been brought up.

Mr. MacLeish, indeed, takes the view that, because of conditions created by the War, the chief cultural burden of educating a new generation will fall more upon the libraries of the country than upon the schools, newspapers, magazines, motion pictures or radio. This burden, he says, cannot fall upon the schools. "There is no longer time to await the education of a new generation which will come in due course to a more enlightened maturity. It cannot be left to the newspapers or the magazines, however earnest their protestations of honesty and disinterestedness. There are honest publishers, but there are no disinterested publishers and there never will be. It cannot, even more obviously, be left to the moving pictures or the radio. The radio's notion of disinterestedness is equal time to both sides, regardless of the side; the moving picture's notion of distinterestedness is silence. But this burden can be entrusted to the libraries. The libraries and the libraries alone can carry it. The libraries alone are capable of acting directly upon the present adult generation. . . . The libraries, in brief, are the only institution in the United States capable of dealing with the contemporary crisis in American life in terms and under conditions which give promise of success. They are the only institutions in American life capable of opening to the citizens of the Republic a knowledge of the wealth and richness of the culture which a century and a half of democratic life has produced."[2]

But not only must libraries enable their readers to acquire a

[2]A *Time to Speak*. The Selected Prose of Archibald MacLeish, 1941, Houghton Mifflin Company, Boston. Pp. 126-127.

culture. They must also *equip their readers to serve a cause.* Libraries are quarries opened in the great mountainside of learning. But it is important that the quarrying should take place in the right spirit. How true it is, alas, that much of the quarrying that is done amid the granite rocks of learning is done simply for the sake of doing it! I am tempted at this point to add still one more quotation from MacLeish, whose work I have found extraordinarily stimulating and unusually pertinent to the present situation in contemporary culture. Says our poet librarian, who is also our truest American prophet in the cultural field: "Where the man of letters of other centuries quarried his learning from the past to build the present the modern scholar quarries his learning from the past to dig the quarries."[3] And he goes on to say: "It is not for nothing that the modern scholar invented the Ph. D. thesis as his principal contribution to literary form. The Ph. D. thesis is the perfect image of his world. It is work done for the sake of doing work—perfectly conscientious, perfectly laborious, perfectly irresponsible. The modern scholar at his best and worst is both these things—perfectly conscientious, laborious and competent: perfectly irresponsible for the saving of his world."[4]

I agree most heartily with the Librarian of Congress. The pure scholar is a menace in the realm of culture, especially in days like these, when the very existence of culture is at stake. The scholar of today, as well as the librarian of today, must make a commitment. He must become in the best sense of that much abused term a crusader, and in the best secular usage of the term an apostle. This is particularly true of the Christian scholar. The books that make up his special field of study are books that belong to a living tradition, to a world-shaking and world-transforming movement, to a spiritual heritage with whose adequate understanding and fervent proclamation the destiny of mankind is bound up. Can a sadder sight be witnessed than a Christian scholar, so called, who is not radiant and dynamic, and who fails to take out of his treasure "things new and old"? How can such a man illumine the confusion of the present with the light of the eternal

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[3] A *Time to Speak.* The Selected Prose of Archibald MacLeish, 1941, Houghton Mifflin Company, Boston. Pp. 117-118.

[4] *Id.,* p. 118.

and help today by the wisdom of yesterday? The true Christian scholar never forgets that he is a member of a living fellowship of pilgrims and sojourners who seek a City. It will always be his supreme glory to help his fellow pilgrims and sojourners along the highway to the City, reminding them ever that the road to tomorrow leads through yesterday.

II

But with this I pass on to consider the heritage which this great library conserves. A twofold heritage is enshrined in the shelves of your new library home: a theological heritage and an ecclesiastical heritage.

The special *theological heritage* which is your glory here in Richmond, as it is ours in Princeton, is the heritage of Reformed Christianity. It is your conviction, as it is ours, that this heritage expresses the Christian tradition in the most adequate human way in which it has ever been given ecclesiastical or theological form. For this heritage is no sectarian deflection from the Christian stream; rather is it the central channel in which the Christian waters have found a bed in their course across the centuries from the sixteenth century to this.

It is impossible to speak of the theological heritage of Reformed Christianity without lingering a moment to pay tribute to a great figure in Christian history; the figure of John Calvin. Calvin is one of the most revolutionary figures in the annals of civilization. His greatness grows with the passage of the years. No reformer in the history of the Christian religion is more relevant to, nor has any a more vital message for, our revolutionary times than he. As a humanist, Calvin was the peer of Erasmus, except that in him the humanist turned saint. In the words of Beza, "He renounced all other studies, and devoted himself to God." Calvin is also the father of modern exegesis. He it was who rediscovered the Old Testament and who became the first master of the historical method in Biblical study. As a man of letters, Calvin, true Frenchman that he was, had the gift of satire, so characteristic of French literary genius. He knew how to "treat fools according

to their folly." He made the discovery which the author of the *Screwtape Letters* has made in our time, that there is nothing the devil dislikes more than to be laughed at. As a legislator Calvin did two things. He created Presbyterian Church polity, a system which has served as a model for democratic government. In his public life in Geneva he made one of the most significant efforts recorded in history to apply Christian ideas to the conduct of secular affairs.

The product of Calvin's genius by which he made his chief contribution to Christian thought, and to which his name will be most enduringly linked, is his *Institutes of the Christian Religion.* This great theological treatise, written in its original form by Calvin when he was only twenty-seven years of age, is the *chief monument of Protestant Theology.* It alone, among the creations of the non-Roman mind, can be matched with the *Summa Theologiæ* of Thomas Aquinas. Whether measured by its contents or its influence, this is one of the great books of all the ages.

The *Institutes* cannot be regarded as an original work, so far as its substance is concerned. For the formulation of his ideas Calvin leaned heavily upon Augustine and Luther. The originality of his great work consisted rather in its organizing principle and its massive architectonic form. No theologian before him had made sovereign love the center of his theological system. No less important than the architectonic quality of the *Institutes* is its ecumenical character. For what is this theological treatise essentially but an extended commentary upon the Apostle's Creed? By following such a creedal structure Calvin substantiated his claim that the theological movement with which his name became associated was no aberration from the historic Catholic faith. What it did in effect was simply to restate old truths and to recover forgotten truths.

And yet there is something in the *Institutes of the Christian Religion* which can well claim to be theologically original. It is the emphasis laid upon the Holy Spirit and His work. John Calvin is, above all else, the theologian of the Holy Spirit. Would that many who have carried on controversies in his name, and in terms of the system to which he gave his name, had remembered that

Calvin's famous and classical formulation of the doctrine of election appears not in connection with his doctrine of God but in connection with the work of the Holy Spirit in the lives of believers![5] This august and important doctrine of the Christian faith holds the same place in the religious thought of Calvin that it did in the religious thought of Saint Paul. It was formulated originally in order to explain to Christians the source of their new life and to give them the assurance that the work that had been begun in them would go on forever, because they had been "chosen before the foundation of the world." It was natural that a theologian who thus individualized the work of the Holy Spirit should be the greatest enthusiast in theological history for the "Communion of Saints," the fellowship of the men and women who had been subjects of God's electing love and of the regenerating work of His Holy Spirit.

The *Institutes of the Christian Religion* can also be fairly regarded as containing the *classical statement of the role of theology.* For Calvin, doctrine is not for its own sake but for life. John Witherspoon caught the true spirit of his master when he said, "Truth is in order to goodness," a statement now found enshrined in chapter one of the Form of Government of the Presbyterian Church, first published in 1788. Calvin parted company with the great medieval theologians by the fact that he was not interested in speculation for its own sake, least of all in speculation about God. He was not interested in questions about the essence of God as Aquinas was; what interested Calvin was God's character and what was agreeable to His will. When asked on one occasion what God had been doing before He created the world, his reply was, "He had been making Hell for over-curious men." Entirely in keeping with the main emphasis and preoccupation of his life was the fact that John Calvin, the prince of Bible expositors, whose commentaries are as living today as they were when he wrote them, never wrote a commentary upon the Apocalypse. He was more diffident than those in our time for whom the Book of Revelation is the simplest book in all the Scriptures because they are modest enough to believe that God has made them His private secretaries. Taking his point of departure in his doctrine of God from

[5] *Institutes,* Bks. III, XIX.

the facts of revelation, Calvin concerned himself with discovering the significance for life of the divine character and will. "What will it avail thee to dispute profoundly of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity?"[6] Calvin would heartily endorse these famous words of Thomas à Kempis. He would equally say amen to the same medieval saint when he exclaimed, "I had rather feel compunction than understand the definition thereof."[7]

For the same reason, mere verbal disputations and hair-splittings were repellant to Calvin. "We weary ourselves with verbal controversies," said he, "thus the truth is lost in altercation; thus charity expires in odious contentions."[8] His supreme passion in theology was what he loved to call "the pure doctrine of godliness." Theology's chief end was to produce God-like men for God-given tasks. The aspiration of John Calvin was that theological thinking should become relevant to personal life and political action. What he longed most to see was holy living, in a social community of saints, where godliness would prove that it was "profitable for all things."

The spirit and goal of Calvin's theology are classically symbolized in two pictures; in his own famous Crest and in the "Syndics" of the Dutch painter, Rembrandt, whose portrait is Calvinism in art. The Crest represents a flaming heart held in an outstretched hand. In this symbol Calvin enshrined his interpretation of the Christian religion. Christianity consists in the willing and utter surrender to God of a life that has been set aflame by His love. "Willingly and sincerely I give thee my heart," are the words of the accompanying legend. Heart and hand together! The flaming heart is the symbol of love's devotion of passionate response to God. The extended hand is the renewed will which gives up to God the most precious thing in human personality and engages thereafter in His service. For the core of true religion is not merely the flame of devotion; it consists equally in action inspired by that devotion.

In the strong, purposeful faces of the magistrates in Rem-

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[6] *Of the Imitation of Christ,* chap. I.
[7] *Id.,* chap. I.
[8] *Institutes,* Bk. I, chap. XIII, 3.

brandt's famous picture we behold the type of man in whom Calvin believed and which his theology, when truly interpreted, has helped to produce. Calvinistic saints are not cloistered monks or desert anchorites; they are men who take their place among men where the battle for righteousness rages. They are men who, having given their own lives wholly to God, claim the whole of man's temporal life in the name and for the glory of God. In Calvin's mind, true religion was not designed to achieve human happiness, nor yet to be an instrument of social progress; it was designed ultimately for the glory of God, that is, to make God visible in every phase of human life. No wonder that the men of Calvinism's classical period in European and American history felt themselves to be men of destiny, before whom tyranny and unrighteousness could not stand! We have only to look into the faces of the "Syndics" to know how it came about that Calvinism saved Europe. We are not surprised to find that no fascism or dictatorship has appeared in lands which have been moulded by Calvin's interpretation of the Christian religion.

But let us now pass from our theological to our ecclesiastical heritage. The Reformed Churches of the world are the chief expression of our *ecclesiastical heritage*. They are a group of churches scattered around the globe whose members taken together constitute the most numerous group of Protestants in the world of today. This group of churches has been, historically speaking, more influential in a greater number of places, both in religious thought and social action, than any other group of Protestant denominations.

The Reformed churches which most naturally interest us here are those churches, Presbyterian in polity if not in name, which in the course of the last three centuries have grown up on the American continent. Their ancestral bodies are found in Ireland, Scotland and Wales; in Germany, France and Holland; in Hungary and Czechoslovakia. The most numerous group of Presbyterians came from Scotland and Ireland. The type of Presbyterianism which we represent had a Scottish and Scotch-Irish origin. The main facts of its origin are so well known to us that I need not repeat them here. This, however, is important to remember: Presbyterianism's most creative years in this country, the

period in which its influence was strongest and its progress greatest, was the period immediately before and after the Revolutionary War. It is meet that we should briefly re-examine our ecclesiastical heritage of yesterday for our inspiration today.

No church group in this country exerted a greater political influence when the American Republic was born than did the Presbyterian Church. It has sometimes been said that the War of Independence was a Presbyterian revolution. Some facts about the Presbyterian Church and the Revolution will stand repetition. The only clergyman who signed the Declaration of Independence was John Witherspoon, the Scottish head of the College of New Jersey, now Princeton University. The first ecclesiastical body which recognized the new order was the Presbytery of Hanover in Virginia. Among the men who drafted the Constitution of the United States were nine graduates of the Presbyterian College of New Jersey, four graduates of Yale and three of Harvard. More than a century later a Presbyterian elder, son of the manse, whose early years were spent in Staunton, Virginia, became President of the United States and subsequently the architect of the League of Nations. At present Woodrow Wilson is in eclipse in the land of his birth, and especially in the small New Jersey town where his academic life was spent. But his name will grow more lustrous when another group of victorious nations, convinced that the equivalent of Wilson's League is the only true political answer to international anarchy and war, sets about creating a new instrument of world order.

In the same great succession of Presbyterians who have moulded political thought is John Foster Dulles. This Presbyterian layman has done more than any living American to keep the moral and international implications of Christianity before the churches and general public of the United States. As Chairman of the Commission to Study the Bases of a Just and Durable Peace, Mr. Dulles has given concrete expression to the meaning of Calvin's Crest in the public life of our day. His heart, and all that it signifies, has been unreservedly given to God for one thing: that there should come to the birth an international society founded upon moral law, in which God would be regnant in the affairs of men.

Culturally speaking, the Presbyterian Church was unquestionably in the lead in the period between the War of Independence and the Civil War. A recent historian of education has pointed out that when the Civil War broke out the Presbyterian Church had forty-nine colleges in continuous line from the Atlantic to the Pacific. That was a larger number of centers of higher learning than had been founded by any other church in the United States.

The Presbyterian record in community life has been equally notable. Loyal to the theological ideas contained in Calvin's *Institutes,* true to the spirit of his famous Crest, expressive of the faces of Rembrandt's "Syndics," Presbyterian laymen have given themselves wholeheartedly to the best interests of the communities where they have lived. Presbyterians have taken and continue to take a place of natural leadership in cooperative enterprises that have the interests of community life as their goal.

So, too, in missionary endeavor beyond the boundaries of the United States, Presbyterian missions are at work in more countries, and have sent out more foreign missionaries to the field, than has any other Protestant denomination in the United States. My own denomination, the Presbyterian Church in the U. S. A., while not by any means the largest Protestant body in this country, had more missionaries on the foreign field at the outbreak of the present war than any other sister Church.

And yet we must face the painful and disconcerting fact that in recent times American Presbyterianism has not played the same decisive role that it once did in the politics, the culture and the religious progress of the United States. There is a sense in which leadership upon a national scale has been slipping from the Reformed Churches in this country, even in those spheres where traditionally they exercised their greatest power. From the time of the Civil War, when American Presbyterianism was split in twain, the influence of the Reformed tradition tended to wane.

How important it is, therefore, if our great heritage, ecclesiastical as well as theological, is to be more than an object of academic study and an occasion of sentimental exultation, that the achievements of yesterday should challenge us today!

III

And so I come to the concluding part of this address: *the heritage of yesterday as a challenge to today.*

We are challenged, my brethren, to a threefold task. To begin with, we are challenged *to achieve the surrender of life to God.* The full significance of Calvin's Crest must be translated into life through the surrender to God of modern men and women in our Presbyterian churches, in all the churches, and in American life as a whole. To accept this challenge and to achieve this task means that evangelism in its most vital meaning must become a paramount concern of us all. New men—that is our greatest need. The transforming power of the Holy Spirit is that which alone can produce faces like the faces of the "Syndics." The preaching of Christ crucified as the expression of the eternal love of God is the only preaching that will produce hearts of flaming devotion and hands of ceaseless service.

We are challenged by our heritage so to live and work that *life, the whole of life, shall be invaded by the light of God.* Our age with its darkness and confusion needs that the meaning of life shall be interpreted afresh; that all things human shall be viewed in the light of God and His purpose. True theology which takes seriously God and His revelation, as well as man and his predicament, is what our time needs most in the realm of thought. Let us be done with the theological humanists who have glorified man and his ideals and have lost sight of God and His purpose. Let us be done with the theological scholastics who, though many of them bear the name of John Calvin, are closer to the medievalists whom he rejected than to the man of the flaming heart in the outstretched hand. Let modern Calvinists be done with every attempt to make doctrine an end in itself, divorced from ethical behavior and saintly devotion. Let us say again in unequivocal terms that "truth is in order to goodness," and that where there is no goodness there is no truth. Let us be equally done with the theological apocalypticists who are so much interested in what is going to happen tomorrow that they are totally unconcerned as to how God would have His people live in today. Let us remind those whose religion mainly consists in awaiting the coming of our Saviour Jesus Christ

that Christ in the days of His flesh healed the sick, fed the hungry, comforted the sorrowing. Let us re-echo in their ears the Master's own words, "Occupy till I come," informing them that the only way in which men can truly await His coming is to walk even as He walked when He walked among men.

Finally, we are challenged *to live for the unity of love in the communion of saints.* John Calvin was the most ecumenical spirit of his time. Writing to Archbishop Cranmer, he said that he would be willing to cross ten seas in the interests of Christian reunion. In his thinking the Church was the foundation of the world. The communion of saints was the ultimate spiritual reality. No one can take seriously such a heritage as ours who is not unreservedly committed to the one Holy Catholic Church for which Christ died, the Church which is His Body, the instrument chosen by Him to do His will among men. The Reformed tradition in its classical expression is ecumenical in spirit through and through. No one can be a Presbyterian, in deed as well as in word, who does not strive to carry his Presbyterian witness into the fellowship of the Church Universal.

My brethren, through an unhappy political conflict in the middle of last century, American Presbyterianism was rent in two. Eighty years later there are people who work, some of them sincerely and some of them with malicious intent, that it may remain divided. But the genius of the Reformed faith, the needs of this country and the state of the world demand that American Presbyterianism should be one. Speaking for myself, I am unreservedly committed, above and before any other ecclesiastical union, to the reunion of our Presbyterian family. While I will never be a party to unworthy pressures, to ecclesiastical bludgeoning, or to boring my brethren with sentimental wooing, of this one thing I am clear: the will of God through the Reformed Churches in America can never be achieved, the tradition represented by the *Institutes,* by the flaming heart in the open hand, by the strong, purposeful faces of the "Syndics," by those princes in Israel, the Scottish Princetonian, John Witherspoon, and the Virginian Princetonian, Archibald Alexander, can never fulfill its destiny until the great Presbyterian schism has been healed and our two Churches have become one.

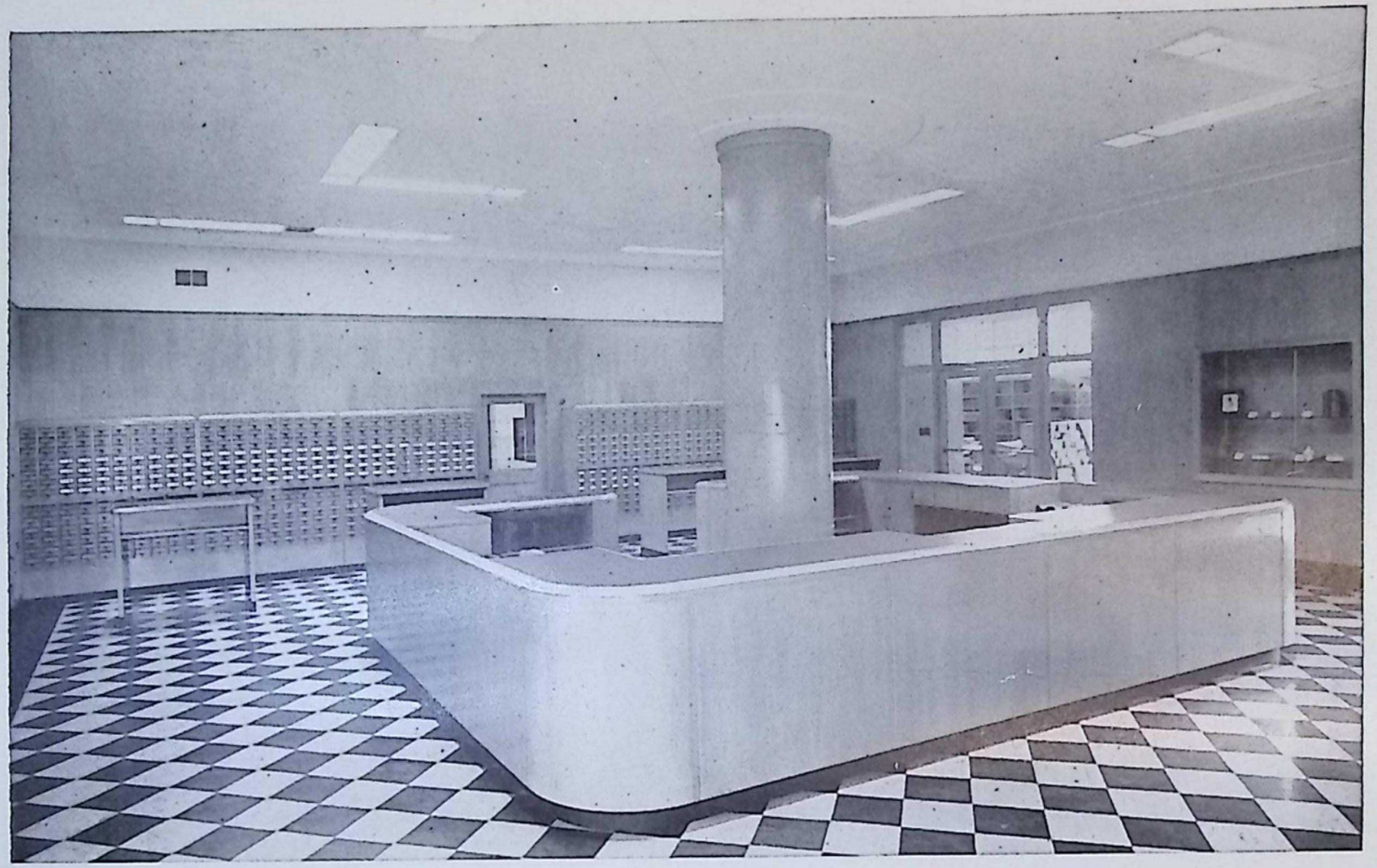
THE LIBRARY OF UNION THEOLOGICAL SEMINARY 1806-1944

By Henry M. Brimm, Lit. D., *Librarian*

On April 4th, 1806, old Hanover Presbytery addressed to the public a lengthy and eloquent plea for a properly trained ministry and suggested immediately practicable means whereby a measure of theological education might be provided for "poor and pious" young men who would one day stand in the Presbyterian pulpits of Virginia. As the first step in this direction, the Presbytery proposed "to establish at Hampden Sidney College a compleat theological Library for the benefit of those who already have or hereafter may devote themselves to the work of the ministry" . . .

Appointed as a committee to "solicit donations, and do other things which may appear expedient for obtaining and establishing a Theological Library & school" were the Reverend Messrs. Archibald Alexander, Matthew Lyle, John Holt Rice and Conrad Speece, together with Messrs. James Morton, Robert Quarles and James Daniel. The diligence with which these men prosecuted their commission is evidenced by the fact that on April 11th, 1807, they were able to report to the Presbytery that "Subscriptions have been obtained for nearly twenty-five hundred Dollars; of which upwards of a thousand have been received by their Treasurer; and three hundred & twenty-four dollars have been expended in the purchase of the following Books (viz) Walton's Polyglott Bible 6 vol. folio, with Castell's Lexicon 2 vol. folio; Rabbi Joseph's paraphrase 1 Vol. 4to; An Introduction to the study of Oriental Languages 1 Vol. 4to; Chrysostom's Works, 8 Vol. folio; Tertullian's Works 1 vol. folio & Calmet's Dictionary 3 Vol. Quarto." Such were the beginnings of a library which for one hundred thirty-seven years has contributed as much as any other institution to the education of the ministry of the Southern Presbyterian Church.

The election of Moses Hoge to the presidency of Hampden-Sidney College in 1807 gave the newborn school of theology its first professor of divinity and the library its first librarian. A



CIRCULATION HALL

year later the little book collection had been set up in its first quarters—a book press which cost $9.00—and was being administered under a stringent set of regulations designed to safeguard each volume against any possibility of loss or damage. It is due to these precautions, no doubt, that twenty-one of the original twenty-two volumes still stand on the shelves of the Seminary library. Gifts of books and the judicious outlay of contributed funds promoted the healthy growth of the collection during the following decade, and before the death of Dr. Hoge in 1820 the Seminary could boast a respectable assembly of well selected theological works. Through the trying first years of the Seminary's existence, as control of the school passed from Hanover Presbytery to the Synod of Virginia, back to the Presbytery, then to the General Assembly and finally to the Synods of Virginia and North Carolina, the library was its one constant factor, steadily growing and continuing to nourish the minds and hearts of young men who aspired to the Presbyterian ministry.

Growth and increasing usefulness were most desirable. They were also a source of embarrassment to the administration of the school. The problem of providing adequate library quarters developed early and returned again and again as the expanding book collection periodically overflowed available shelving and students plead for better library accommodations. In 1823 John Holt Rice accepted the chair of theology left vacant by the death of Dr. Hoge and under the guiding hand of this great man the Seminary began immediately to develop into the sort of educational institution its founders had dreamed of. In 1828 the library was greatly enlarged and enriched by the purchase of the extensive private collection which Dr. Rice had brought with him to the Seminary campus. It now required intelligent classification and a catalog and could feel that it was approaching the status of "a compleat Theological Library" at last. But the problem of quarters did not abate. In the annual reports of a succession of librarians to the Board of Trustees the insistent plea for more adequate accommodations recurs as a refrain from year to year. Fifty years were to pass before such quarters would be provided.

Dr. Rice, who richly deserves to be called the Founder of the

Seminary, died in 1831. Having begun with little save the book collection which he had been chiefly instrumental in gathering together, after seven years of unremitting toil he left a school of theology with forty students, three instructors, a substantial administration building, two faculty residences and a library which could qualify as a significant agency for theological education. But he left more than this. Into hands as capable as his own he passed, though he may not have known it, the torch which had lighted the way for the development of a Southern theological seminary. During the closing years of his life, there came under his influence a student at Hampden-Sidney College who was destined to lead the Seminary through its time of greatest trial, a man to whom the Seminary's library was to owe, more than to any other, the right to be ranked as one of the outstanding theological libraries of this country. Elsewhere in this journal one may read in his own words a modest account of the library's development under Benjamin Mosby Smith, delivered in 1879 at the laying of the corner-stone of its first adequate home, the Brown Memorial Library at Hampden-Sidney. But a volume would be required to present a full record of the prodigious accomplishments of Dr. Smith. In the long history of Union Seminary there are no brighter pages than those which he wrote during the darkest days Virginia ever knew, in those desperate years which followed the War Between the States. They glow with his great faith, his indomitable courage, his love for this school, his perseverence in the face of almost insurmountable difficulties. To the nobility of his character the Seminary owes its very existence.

With the completion of the Brown Memorial Library Building in 1880 the Seminary was able at last to offer to its students and faculty members an excellent collection of books housed in a well planned building which provided suitable accommodations for study and reading. The library had finally become "a compleat theological Library," an institution in its own right, prepared to offer every assistance to young men in training for their high calling.

WEST END OF MARY STAMPS ROYSTER READING ROOM

For seventeen years the beautiful little building served the Seminary. For another forty it sheltered the library of Hampden-Sidney College, contributing heavily to the education of generations of men who have rendered brilliant service to their church and to their country. The sum of $10,000, which Mrs. Brown invested in 1866, and increased to $18,000 by the time the building was erected, paid large dividends.

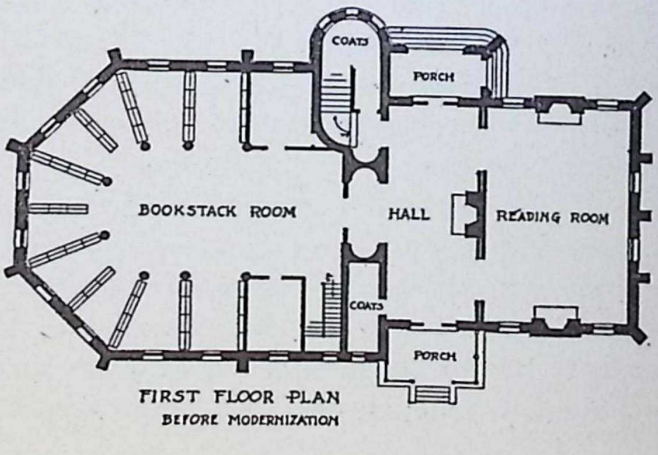
It is significant that throughout the history of the Seminary there has been among its greatest leaders an unbroken chain of personal association. In an almost literal sense, the "torch" has been passed from hand to hand. Attending to the visions of their elders, the young men have dreamed dreams which have become realities of brick and stone, of books and equipment, of scholarly teachers and well furnished graduates. From Moses Hoge the professor to John Holt Rice the founder, from John Holt Rice to Benjamin Mosby Smith the savior, from B. M. Smith to the Christian statesman who became first president of the Seminary, Walter W. Moore. So the flame has passed. It is not surprising that across the years the Seminary's high regard for its library has never declined. It was inevitable that, as he planned for the removal of the Seminary from Prince Edward County to the city of Richmond, Dr. Moore would insist upon an adequate library building as a major feature of the new plant.

It was in Baltimore that Dr. Smith found the friend who gave $10,000 with which to erect the Seminary's first library building, and it was in Baltimore that Dr. Moore found Mr. W. W. Spence, the donor of $30,000 for the building in Richmond. Erected in 1897 and occupied the following year, the Spence Library was in its day the peer of any theological library building in America. Dr. Moore called it "the gem of the institution." It was handsome to look upon, its fireproof stack room afforded shelf space for some 35,000 volumes and its reading room was "the leading attraction of the Seminary with the possible exception of the young ladies."

Dr. Moore did not live to see the realization of all his dreams for the Seminary library but he bequeathed to his successor and to the entire Seminary administration his hopes and aspirations for

its development. Shortly after he had taken office, the new president, with the full cooperation of the Board of Trustees, set in motion a program of library reorganization. At the instance of Mr. John Sprunt Hill, Chairman of the Library Committee of the Board, a survey of the needs of the library was undertaken in 1928 by Dr. Louis Round Wilson, the librarian of the University of North Carolina, and at his suggestion a trained librarian was engaged for full time service in 1930. Since that year the Seminary has placed its resources behind a plan of library development which has met with gratifying results.

A gift of $5,000 from Mrs. Mary Stamps Royster of Norfolk made it possible to refurbish the library building in 1930 and to add some much needed equipment. These improvements resulted in greatly increased use of the library but added virtually nothing by way of increased book capacity and it began to be apparent that the library could not hope to function properly until its quarters were greatly expanded. By 1936 the over-crowding in the book stacks had become such a serious problem that it was necessary to remove to temporary shelving in the basement of a near-by dormitory some 15,000 inactive volumes. Recognizing that such measures offered only temporary relief and pressed by increasing demands for better accommodations for students and workers, the Seminary administration determined to bend every effort toward raising sufficient money for the erection of a new building or the extensive remodelling of the old one.



FIRST FLOOR PLAN
BEFORE MODERNIZATION

CARD CATALOGS

By the bequest of Mr. Edward D. Latta of Asheville, N. C., there was available to the Seminary for a building a sum of approximately $100,000. A survey of the needs of the library seemed to indicate that this amount would not be sufficient and further gifts were solicited. In 1939, two of the Seminary's staunchest friends and supporters, Mrs. Mary Stamps Royster of Norfolk and Mr. Webster Rhoads of Richmond, made gifts of $25,000 each for the purpose of carrying through a library building plan. Feeling that $150,000 would be sufficient for the erection of an adequate building, the Seminary administration determined to go ahead with the business of securing detailed plans and getting construction under way at the earliest possible moment. Despite every effort, however, excavation for the new building was not begun until August, 1941.

The Seminary's new library is the product of long-term planning. Several years before any building funds were in sight, the librarian was granted a full academic year at the Columbia University School of Library Service to make an intensive study of modern library design and construction. Later, the librarian and the treasurer of the Seminary made a tour of the Eastern states to inspect library buildings which exhibited notable features. When it became apparent in the autumn of 1939 that a sufficient sum would be available for the erection of a building, a committee of the faculty was appointed to study the Seminary's library needs in the light of conditions then existing and in anticipation of probable future developments. Over a period of six months this committee met at intervals to consider the various features of the problem before it. From these detailed and through explorations there developed an elaborate statement of building requirements which later served the architects as the basis for their plans.

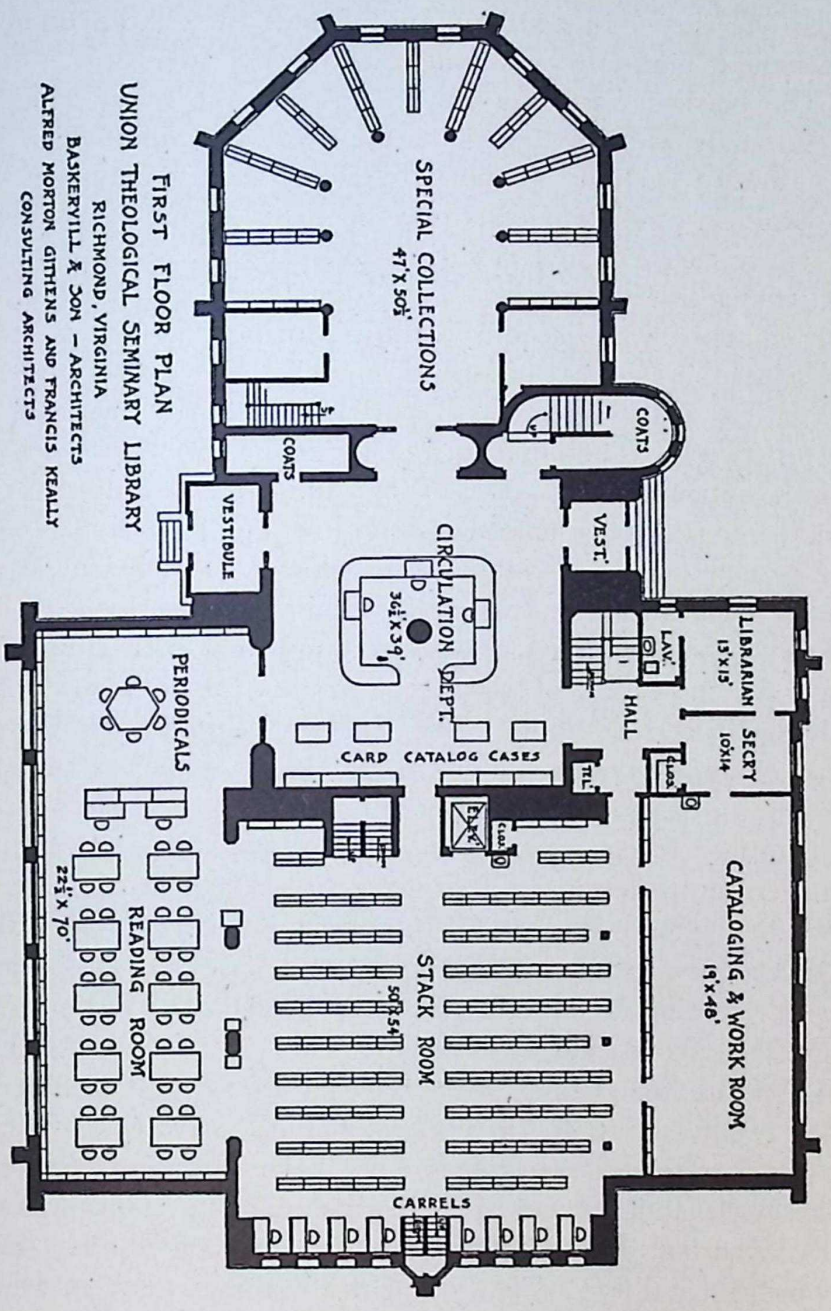
The firm of Baskervill and Son of Richmond were selected as the general architects for the building and were charged with the preparation of working drawings, detailed designing, and all engineering and supervision. As consulting architects, engaged to prepare preliminary plans and to serve as consultants throughout the erection of the building, the Seminary employed Messrs. A. M. Githens and Francis Keally of New York City. Mr. Randolph W.

Church, Assistant Librarian of the Virginia State Library, was retained to inspect and appraise all plans in the light of their functional efficiency. In addition, the counsel of a large number of experienced librarians was sought and freely given.

The finished plant has amply justified the many months of careful study which preceded the approval of a final set of plans. The Edward D. Latta Memorial Building is a structure of which the Seminary and its friends may be justly proud: a building of supremely excellent and enduring construction, admirable design and striking interior beauty. That it has been completed and partially equipped with splendid furniture during this time of national emergency is little short of a miracle. That it is entirely free from debt is due to the generous support accorded the Seminary by a host of friends. The building and its equipment cost much more than the anticipated $150,000. When the entire schedule of equipment is in place the financial outlay will approach $200,000.

The new building exhibits an ingenious and efficient arrangement of departments and its integration with the Spence Library to form a compact unit has been accomplished with eminent success. An inspection of the accompanying floor plans will reveal how this was done. The Spence Library saw forty-two classes of students come and go through its doors before any alterations in its design were made, but its days of usefulness have only begun. It has become an integral part of a library plant as modern in its design, in its construction and in its appointments as the best efforts of a group of expert planners could make it.

In the new plant will be found the spacious and beautiful Royster Reading Room, the Webster S. Rhoads Wing with its commodious offices and work departments, a three-tier steel book stack (whose foundations are prepared to support another five tiers), twenty-six study carrels and twenty private study tables, four seminar rooms, rest rooms, coat rooms, two private studies for research students and an elaborate machine room which delivers a constant flow of clean air to every part of the building. Relying upon the old building and the reading quarters available there, the entire plant will accommodate 125,000 books, 125 readers, four seminar classes and a score of staff workers.


FIRST FLOOR PLAN
UNION THEOLOGICAL SEMINARY LIBRARY
RICHMOND, VIRGINIA
BASKERVILL & SON — ARCHITECTS
ALFRED MORTON GITHENS AND FRANCIS KEALLY
CONSULTING ARCHITECTS
SPECIAL COLLECTIONS
41'X 50½'
COATS
VESTIBULE
CIRCULATION DEPT.
36½'X 39'
VEST.
LAV.
HALL
LIBRARIAN
13'X 15'
SECRY
10'X 14'
CATALOGING & WORK ROOM
19'X 48'
CARD CATALOG CASES
TEL.
ELEC.
PERIODICALS
READING ROOM
22½'X 70'
STACK ROOM
50'-5½'
CARRELS

With a third of its active collections completely recataloged and classified in keeping with the best modern library practice; with a literary collection of 75,000 items steadily increasing in size and quality; with a library service that has come to reach not only students and faculty members but hundreds of ministers and directors of religious education throughout the Church; and with a building whose efficiency and general excellence have been demonstrated in fifteen months of active use, the Seminary has every reason to be gratified by the results of the library program undertaken some fourteen years ago. It has no sense of having reached a *terminus ad quem,* however. Rather from this *terminus a quo* it prepares to develop and extend its library resources and services until they are felt in every area of the life of our Southern Presbyterian Church.

THE BROWN MEMORIAL LIBRARY*

By the Late Rev. Benjamin Mosby Smith, D. D.,

Professor of Oriental Languages,
Union Theological Seminary,
Hampden-Sidney, Virginia.

We assemble today, Christian friends, in accordance with a long established custom. The remarkable or interesting events in the history of States, communities and institutions are very properly marked by appropriate observances. The event which has called together this audience has just now been witnessed. The corner-stone of a building for the library of this Institution has just been laid, by the Masonic Lodge of Farmville, with the co-operation of some of their Masonic brethren. This crowded chapel evinces the interest felt in this Seminary by this community, in a degree highly gratifying to those more specially connected with its manage-

*Address at the laying of the corner-stone of the Library building of Union Theological Seminary, Hampden-Sidney, Va., September 1, 1879. From *The Central Presbyterian,* Richmond, Va., September 17, 1879.

ment and those to whom has been entrusted the erection of the building. In the name of all, I tender you hearty thanks.

Invited by the building committee to deliver an address pertinent to this interesting occasion, I propose one historical and instructive. To a brief sketch of the history of the Seminary, and especially of the origin and growth of its library and the inception and progress of measures for the preparation of a suitable building, there will be added notices of the purpose and advantages of such a library and the suitableness of the proposed structure for its accommodation.

I. Early in this century many distinguished ministers and elders and laymen of our Church became interested in the enterprise of providing increased facilities for the training of a pious and well educated ministry. Cut off by the Atlantic almost wholly from the enjoyment of privileges afforded by the eminent literary institutions and learned men of the mother country, our forefathers, except in rare instances, had been dependent on institutions generally known as the Log Colleges, (from one of that name established under the auspices of the Rev. Messrs. Tennants), for the instruction and training in literature and science which the Government of the Presbyterian Church in Scotland and in the United States required. The deliberations and discussions of leading minds, both in church courts and by personal intercourse, finally resulted in 1809 in action by the General Assembly, overturing the Presbyteries to give decisions on the question of having one Seminary for the whole Church, or having Synodical Seminaries. The vote for one for the whole Church predominated, and Princeton Seminary was founded.

But the preference for Synodical institutions was so decided in Virginia that it had been already determined by the Presbytery of Hanover in 1808 to connect a theological department with Hampden-Sidney College, an institution which with Washington College, (first known as Liberty Hall Academy), had been founded by Hanover Presbytery during the period of the Revolution. This theological department was placed under the care of the Trustees of the College, the incumbent of the office of the teacher being nominated by the Presbytery and elected by the Trustees. Dr. [Moses]

Hoge, who, in 1807, succeeded Dr. [Archibald] Alexander in the Presidency of the College, was at once elected by the Trustees, and the scheme of thus providing for fuller theological training of candidates was at once set in operation.

In those deliberations on this subject now mentioned Drs. Alexander, J. H. Rice, Speece, and Messrs. Lyle, Lacy and Wm. S. Reid, had prominently participated. After Dr. Alexander's removal to Philadelphia in 1805, and then to Princeton as Professor of Theology in the Assembly's Seminary in 1812, Dr. Rice became the prominent and active leader in the work of increasing the means for theological education, especially for Virginia and the South. While cordially co-operating in the efforts of the whole Church in building up Princeton, the one idea of his life, the enterprise to which he devoted his time, property, health and influence, was this great work of establishing a theological school in Virginia. After his settlement in Richmond, in 1812, in the pages of the "Literary and Evangelical Magazine," which he established and edited for eleven years, and then by the "Family Visitor," a weekly religious paper, the first in the South, he aimed to educate the ministers and people to appreciate the importance of the enterprise in which he was engaged. In the decadence of an orthodox faith among the New England churches, and under the weakest of all forms of Church government—the Congregational—he foresaw, with almost prophetic vision, that tendencies in all parts of the country, under New England influence, were to that laxity of doctrine which our generation has beheld. THE SOUTH MUST REAR HER OWN MINISTRY was his constant, decided view. This was not due to prejudice against Northern men. Many of his chosen and tried friends, and most beloved sympathizing ministerial brethren, were Northern men. He encouraged and sought such to come and settle in the South. But still he saw and felt the danger. With charity the fullest for men, he was intolerant of error. We owe to this one man, under God, more than to all others, that this institution is here—is supported and annually sending out its contributions to fill our pulpits and extend the knowledge of a sound faith and true vital piety in the world. But for those laborers our portion of the Southern churches would now be dragging along

at the heels of institutions in the North, some of which have long since "given heed to seducing spirits and the doctrines of devils." Comparatively few of our candidates could have been benefitted by Princeton, whose crowded halls were demanding in West Pennsylvania and Southern Ohio other institutions to receive the increase of candidates about the time when this Seminary was opened.

This event occurred Jan. 1, 1824. Dr. Rice had been chosen professor. Dr. Hoge having died in 1820, the embryo Seminary was contemplated to supersede the theological professorship in the College. The funds collected by the Presbytery and held in trust, with the nucleus of a library, by the Trustees of the College, were placed under the care of the Directors of the Seminary. Dr. Rice was chosen Professor of Theology, and arrangements made with Rev. James Marsh, Professor of Languages in the College, to teach the Hebrew language. On the first of January, 1824, *three students,* Robt. Burwell, Thos. P. Hunt and Jesse S. Armistead, met Dr. Rice in his room, in the house of President Cushing, who had succeeded Dr. Hoge in the College. Mr. C. was a man of liberal, generous views, in physique and mental culture eminently suited to govern, and who, while President till his death in 1835, with rare ability as teacher and tact as disciplinarian, as well as skill and success in eliciting large contributions in money, had advanced the institution to higher repute and ability in the work of rearing young men in the walks of liberal and useful culture. He ever cordially co-operated with Dr. Rice and it is certainly said that only by his agency was the land secured to the Seminary which we now find, with its increasing growth.

With one professor and Rev. Mr. Marsh as quasi tutor, the Seminary had placed in its possession the Theological Library of the Synod of Virginia. The Synod's enterprises in the establishment of a theological school had been turned over to the Presbytery of Hanover, under the auspices of which the institution was opened. Soon, however, its management was resumed by the Synod of Virginia, and that of North Carolina was united with it in its care and control.

Dr. Rice had an excellent library, gathered with a view to be the basis of a public library for the Seminary, for whose establish-

ment he had so long labored. When he entered on his duties, it filled two sides of the north-west room, lower floor, of the building, now part of the east wing of this Seminary building. Two cases, with doors, containing the "Theological Library of the Synod," were kept in the basement room under his study, which last served also as a chapel and lecture-room, as well as his library. Additions were gradually made by purchase and donation, especially by purchase of Dr. R.'s library. In 1833-34 I made a catalogue of the library, then removed it to the gallery of this chapel. It was printed, and still exists. There were then 3,000 volumes. In 1868 a new catalogue was made by me, and I found, in necessarily going over the old one, that in 34 years not a volume had been lost.

To the year 1868 considerable additions by the Society of Alumni and other friends had increased the number to about 5,000. The cases built against the wall were full in 1866. Anticipating the need of a special building of suitable dimensions—permanent in structure, fireproof, with sufficient light, not only by windows but sky-lights, and well-ventilated, and at the same time of such plain elegance as to be worthy of the Synods under whose care the Seminary is conducted, I applied to Mrs. George Brown, of Baltimore, who, with characteristic promptness and generosity, responded by a cash donation of $10,000. This I handed to the Treasurer, who, as Judge Watkins generally does, made what was believed a judicious investment. The Trustees were allowed by Mrs. Brown to use the income of the Library endowment if the necessities of the institution required them. It seems no such necessity has occurred, and in general terms it may be said such income has been used to increase our investments.

In view of the unsettled financial condition of the State, the "securities" of which constitute a large part of the vested funds of the Seminary, and for other reasons, the Trustees did no more than secure "plans and specifications" for the proposed building till last April. Then a Building Committee—Judge Watkins, Rev. C. White and Dr. J. D. Eggleston—was authorized to go forward seeking proposals for contract and entering on the work.

The fund given by Mrs. B. had now increased by legal interest to a sum nearly reaching $18,000. This will fully meet the pro-

posed expenditure of erecting the building. Meanwhile the propriety of the effort to secure funds for such a structure was fully justified by an incident during the war. As the people were assembling for church the alarm of fire was given, and it was found that under the slate roof, regarded as full security from fire from without, a spark had ignited the timbers on the ridge of the roof, having been blown into a crack out of which the cement had fallen, made by the lapping of the slate over the ridge, a crack not over three-eighths of an inch wide. Perhaps in half an hour the building would have been on flame. Farther, the *need* of a larger accommodation for books, in view of *anticipated increase* was verified by the act of Rev. Urias Powers, who in 1869 communicated to me his design of bequeathing half his estate to the Seminary, not as a fund, but as cash, to be expended, as collected, for books. "You have," said he, "the confidence of the public, adequate means to support the Seminary, and only need a larger library to give the reputation of a first-class institution." The donation, amounting to about $9,000, has enabled us to make a large increase. Other additions have been made by the proceeds of a Library Fund, commenced in 1859 by a donation of $500 by Mr. James Lenox. In 1866 Mr. J. L. Weeks, of Baltimore, gave $2,000. He and Mr. Corning, of New York, jointly a thousand, and Mr. Gilman, of New York, another thousand. Then Dr. J. G. Hamner has given a large number of valuable books, and several widows of deceased ministers have added selections from the libraries of their husbands. Thus, in about twelve years, the number of volumes has more than doubled, now reaching 11,000.

2. As to the purposes and advantages of a library I am obliged to speak but briefly. It is a popular belief that no more books are needed than professors and students will have time to read through. The idea that the books are all to be read, and this as a means of grace, is illustrated by the anecdote of a countryman who had visited Dr. Rice in his library, and on going out said: "If Dr. Rice don't get to heaven with all those books to read, I don't know who can." True, many are to be "read, marked (not with pencil, but mentally) and inwardly digested." But large numbers are for reference. The professors in each department need books for such

a purpose. Often in the study of a subject, in an hour there is occasion to consult a dozen or more volumes. In the study of the Bible, the literature of which exceeds that of any other volume, or subject, not only are right views of critics, of lexicographers and grammarians, and of commentators and paraphrasts, to be investigated, but opposing views be known and refuted. In theology, the truths of God's word are presented in systematic order, both in didactic, polemic, and pastoral theology. There is a large number of such works, some greatly differing from the system recognized as right in our standards, and others with substantial agreement, yet presenting variations if not intrinsically objectionable, of objectionable tendency. Hence, as the knowledge of error and its fair presentation is essential to an honest and successful refutation, the teacher of theology and his pupil must have means of tracing, examining and setting aside both the wrong teaching discovered and the sophistry or unscriptural grounds by which it has been undertaken to sustain the teachings, and so fully "vindicate the ways of God to man."

The Church is professedly the concrete exposition of the Divine word. Hence, Church history and government constitute a most important department of theological teaching and culture. There is more than a history of the acts and events of the men and the churches of past ages and more in the system of Church government than the mere schemes of human expediency. The students in this department need opportunities of knowing how to sustain the truth by the knowledge of its power for good, and refute error by the knowledge of its power for evil. It is in the opportunities afforded by a large and well-selected library that students find thus a continual strengthening of faith in the word of our Lord respecting the Church, that the "gates of hell shall not prevail against it."

Farther, many of those, in all times, who seek the gospel ministry are young men of "parts and poverty." The aid of such by supplying many textbooks and commentaries for their use is an important measure, and generously disposed persons have rendered a signal service by providing books which serve class after

class with means of study which their private resources would not enable such students to procure.

It is proposed so to arrange this building that it will be open all hours of daylight for professors in Seminary and College and students of the Seminary, to use the books in the large salon provided with facilities for writing, in examining references or making extracts or other plans of study. And these privileges will always be extended to all proper persons, especially our settled ministers, and all pious Christian men, in order that they may, from time to time, prosecute studies for which their private libraries may not afford adequate means. Even men of secular literary pursuits, in works on political economy, on general laws, on medicine, on history, and in the various departments of general literature, will find advantages in using such a library, not available except in our State Library or in those of higher literary institutions.

The Library itself having been for forty years of its history growing by small paces, is, in its most important departments, those relating to the clerical profession, peculiarly valuable. The additions were made from small pecuniary means, and hence the question of suitableness was duly scanned. The additions from Dr. Rice's library were made by himself, with a similar careful scrutiny.

The need of such a building as we propose, though temporarily represented by existing extensions of rooms, is still pressing and yearly must become more so. *All the cases are now nearly full, and all the space in this building,* available consistently with other uses, is occupied.

Let us accept the success of this enterprise, thus far secured, as signal evidence of that continued divine favor which has been shown to this institution and with "thanks for mercies past," more confidently and hopefully "future good implore."

LIVING VOICES*

By the Rev. James Sprunt, Th. M.,

Minister of the Westminster Presbyterian Church, Lynchburg, Virginia.

Ever since I have known that I was to speak to you this morning I have had a keen sympathy for Mr. Toots in *Dombey and Son,* who declared upon an occasion in an impassioned tone, "I feel that I could express myself in a remarkable manner if I could only get a start." As I have pondered upon this day and hour, I have never been able to get away from the remembrance of a like day nineteen years ago when I sat in the graduating class of 1925. For the life of me I cannot recall which member of the Board of Trustees made the graduating address or anything about it. I can only hope that I and mine will not be relegated even more swiftly to the limbo of forgetfulness. I do vividly recall, however, that Dr. Walter W. Moore, that "prince and great man in Israel," made his President's address to our class, the last time he was able to perform that cherished function. I can also see again the members of the faculty on that occasion, Professors Mack, Johnson, and Caldwell, Lingle and W. T. Thompson, and the then baby of the faculty, Professor E. T. Thompson, who cut his eye teeth upon our class, as he began his teaching when we entered Union in 1922. All of these men had an inestimable influence upon me for three years of my life here; years characterized, at least in my day, as "the Junior year when we talked about Hebrew, the Middle year when we talked about Dabney, and the Senior year when we talked about matrimony." The purpose of this Seminary is to train men to be good ministers of Jesus Christ, and it is accomplished best by the influence, conscious and unconscious, of the lives and then the teachings of the consecrated men who form its faculty. It was so with me. I used to

*A condensation of the address to the graduating class of Union Theological Seminary, Richmond, Virginia, in Watts Chapel of the Seminary, Tuesday morning, May 9, 1944.

wonder how my professors and older ministers could so readily recall the words of their teachers decades before, quoting Dr. Peck and Dr. Dabney and others on this and that. Now I find myself doing the same thing. For my address to you this morning is centered around this thought of the voices of my Seminary days, voices that have made an indelible impression upon my life.

In this notebook I am using now I kept notes on classes both here and at Princeton Seminary. It has yet certain divisional pages inscribed with the doodlings of a day-dreaming Seminite and the initials of his beloved, but they also record certain salient sayings of my teachers. I pass on to you some of these which have profoundly helped and influenced me through the years. In singling out some I would not in the least minimize those from whom I do not quote. I advisably refrain from embarrassing the two remaining active members of the faculty of my student days, the two Thompsons. Neither do I quote from Dr. Edward Mack, who had a greater personal influence on me than any other. His example as a Christian gentleman of the finest type and a scholar of the first rank has served to mold my own life to an invaluable degree. I love him with an abiding veneration and gladly testify to the inspiration he has been to me. I give you some of the remembered words of the others on which I will briefly comment from my own experience as ideals for you as good ministers of Jesus Christ.

I. The Need of Discrimination

Dr. Eugene C. Caldwell, whose ability as a teacher was only exceeded by his graciousness of spirit, as we would come to certain perplexing passages in the New Testament, would often say, "We must separate in the Word of God that which is local and temporary from that which is universal and eternal." And with this I would link the text which Dr. Thomas Cary Johnson, by his use of it, must have regarded as his favorite. I can see him now, either on class or standing here in chapel, with his spectacles flicked up upon his forehead and his long hands upraised in emphasis,

as he admonished us, "Prove all things; hold fast that which is good."[1]

I give you these words, treasured through the years, because I believe they emphasize the need for an inquiring, discerning, discriminating ministry. Dr. Caldwell gave voice to one of the cardinal items of equipment in the House of the Interpreter. Its practice would free us from so many of the errors and isms which have vexed the Body of Christ through the years and have subjected it to the ridicule of those lewd fellows of the baser sort who are ever ready to criticize it. I urge it upon you for your study of the Word. There are some lovers of the Scriptures who are forever on their beam ends about some extreme of interpretation or the other, but let us endeavor to stay on an even keel and hold a steady course. Though we be often troubled by them, "with malice toward none and with charity for all," let us pursue our discerning way in accordance with the counsel, "We must separate in the Word of God that which is local and temporary from that which is universal and eternal."

But a wider significance is indicated for a discriminating ministry in the text, "Prove all things; hold fast that which is good." Without that you are lost as you enter the tortuous maze of a preacher's life and are faced on all sides with the vistas of opportunity which confuse even the very elect and lead astray into either cul-de-sacs of desuetude or labyrinths of frittering trivialities the unwary and the undiscerning. Sometime ago I clipped from a periodical this rather facetious but all too realistic description of the complexities of a modern minister's work:

> He is expected to do the impossible: the church hired him as a miracle-man. His job is cut out for him and on broad lines. He must be a hard student, an inspiring teacher, a thrilling orator, a ubiquitous visitor, a "good mixer," an expert organizer, a financial genius, an alert bellhop, a sympathetic complaint-clerk, a skilled diplomat, a social catalyzer, a "loyal-to-the-denomination" collector for the "committees," general utility man to the whole community, and withal a sublimated saint. With less time, in many cases, for study and meditation than any man in his congregation, he must preach great sermons, entertaining even to the movie fans. In short, he must be a general miracle-worker. He must make people willing against their wills, make them want to go forward, though they are determined to lie on their backs; be able

[1] 1 Thessalonians 5:21.

> to manage a "board of deacons" more like boards than deacons; keep his theology unquestioned by the "ruling elders" who regard him as their pupil; keep in the good graces of certain omniscient sisters; and, above all, he must "get hold of the young people," many of whom are more like eels than lambs.[2]

Or you may prefer the description of your task offered by an Episcopal bishop to his clergy; "You are supposed to have the learning of a scholar, the logic of a lawyer, the peripatetic energy of a family doctor, the exquisiteness of an artist, the wizardry of a financier, the popularity of a Rotarian, and the sanctity of a saint." There you are! You may take your pick. The life before you is a great question mark of relative values. If you major on this, you cannot on that. Remember the verse: "Prove all things; hold fast that which is good."

II. The Need of Studious Teaching

If you are to be good ministers of Jesus Christ, you have need of a studious, teaching ministry. And one of the underlying secrets of such a ministry is found in another oft-voiced saying of Dr. Thomas Cary Johnson, "The price of eternal possession is everlasting repetition." It was an expression of Dr. Johnson's own rugged scholarship and the firmness of his solidly established convictions.

Going over and over the ground until it is mastered, proclaiming over and over the principles until they are implanted, this is the foundation both of good scholarship and good teaching. This is no monotonous routine but is, in fact, the very antidote to monotony in that it yields a plenteous and diversified fruitage. I do not advocate the homiletic method of the colored brother who described his sermonizing thus: "First I tells 'em what I'se goin' to tell 'em; then I tells 'em, then I tells 'em what I'se told 'em." But as your teachers well know, and you will discover to your sorrow, it is not by merely one proclamation of the truth that your people will understand and lay hold of it. It must be done again and again, in varying forms, but "line upon line, precept upon precept, here a little, there a little."

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[2] *The Christian Thinker.* Date lost.

One of the faults of many ministers—and it is a well-nigh unpardonable fault—is dullness. In a recent letter from a faithful churchwoman I received this counsel for this address: "Do tell them not to be dull. There is no excuse for it." Now dullness in preaching may be accounted for in many ways, from the state of the preacher's liver to the state of mind of his auditor. Indeed, a good deal of dullness lies in the wandering perceptions of the pew rather than in the wavering pronouncements of the pulpit. But it need not be denied that there is colorlessness in the pulpit too often, a lacklustre delivery which warrants Dr. Talmadge's criticism of a young preacher who asked for it, "Young man, either put more fire into your sermons, or more sermons into your fire"; prosaism in approach, answering self-erected questions which no one is asking; dryness in material, which is a deadlier sin. The way out of this morass into which many a preacher falls, and drags his congregation gasping for breath down with him, is the ceaseless application of himself to digging out the inexhaustible riches of the Word and the limitless treasures of the universe around us, with the ideal in his studying and his teaching that "the price of eternal possession is everlasting repetition."

III. The Need of Simplicity

Another need which I point out for you as good ministers of Jesus Christ is that of straightforward simplicity in your preaching. I do so in the recollection of another of my professors who so well exemplifies it, Dr. Walter L. Lingle. I know of no one in our Church whom people generally hear with greater pleasure and profit that Dr. Lingle. And one reason why they hear him gladly is because of his simple, straightforward way of putting things. And because this is his way, he counselled us so to do. Therefore I give you this saying of his today: "Call a spade a spade—not an agricultural instrument for agitating the soil." That is a true Lingleism. A corollary to this counsel is this further word of his, which I have preserved: "If you can't make a thought clear to others, it isn't clear to you." I believe that Dr. Lingle's advice is good and wise. A study of the words of the Master Teacher of the

ages will reveal His use of simple, direct, comprehensive speech. As under-teachers of His we should first of all know what we are talking about ourselves—and this comes from the labor in the study to which I have already alluded—and then we should convey it to others in terms that are both modest and winsome. Dr. Moore, that master of epigram, used to tell us his students, "Have your feet shod with the preparation of the gospel, but never stick your feet over the pulpit to prove it." Out of the hard grinding in the study should come the simple, plain, ungarnished, palatable meal of truth. You may awaken in your congregation a comment on your erudition by your use of sesquipedalian verbiage, but the meaning of your message will get across much better without it. A group of Lynchburg young people came back from a conference with caustic comments about a young preacher they had heard. "We thought a preacher was supposed to 'feed the sheep,' " they said, "but Dr. So-and-So must have thought we were giraffes." Perhaps this accounts for a good deal of imperceptivity in the pew. You recall the reaction of Tennyson's "Northern Farmer":

> I always came to his church before my Sally were dead,
> And heard him a-bummin' away like a buzzard clock over my head;
> And I never knew what he meant, but I thought he had something to say,
> And I thought he said what he ought to have said, and I came away.

As an opposite picture of this we see in the Book of Nehemiah that Ezra and his assistants "read in the law of God distinctly and gave the sense, so that they understood the reading." And the people went away in joy "because they had understood the words that were declared unto them."[3] See that your congregations are able so to rejoice today.

IV. The Need of Honesty

Let me give you this further necessity for your ministry couched in the remembered words of my professors, the need of honesty. Two statements have stuck with me through the years in this connection, one in the realm of the ministry as a preacher and the other in the realm of the minister as a man.

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[3]Nehemiah 8:8, 12.

Dr. Caldwell used to observe on class time and again, "Intellectual honesty is the rarest honesty in the world." If so, then it is a matter of prime importance for the minister to be among the select few. Diligence in the study is the panacea for the curse of a ministry that is dependent upon outside sermon factories. But the minister's reading offers its own temptations which must be faced and overcome. A friend of mine recently remarked that "to steal the work of one man is plagiarism, but to steal the work of several men is research." However, there's a difference. As Dr. McAfee points out in his stimulating volume on *Ministerial Practices:*

> There are two kinds of minds—the tubular and the chemical. The tubular takes in the material of other men as at one end of a tube and runs it out at the other end very much as it was received, possibly somewhat more tepid for the time it took to pass it on. The chemical mind receives material from all sources and works it over into its own product, very little going out as it came in, most of it transformed by personal processes. The tubular preacher often impresses his congregation as a very wide reader; the chemical preacher's reading is revealed rather in the richness of his own mind. Charles Lamb was once asked where he got the matter of one of his essays. He replied that he had milked three hundred cows for it but the butter was his own.[4]

If we must defend and use the tubular method, let us at least be honest enough to acknowledge it.

The other remark in the realm of the preacher's honesty as a man is equally as practical. Very often in my experience in the pastorate have I had reason to recall the words of Dr. Moore as he said in our class with great earnestness one day, "Young gentlemen, pay your debts!" Such fervor in emphasizing elemental honesty to prospective ministers of God I thought then was a work of supererogation, but I have since realized how needful it was. Many times I have seen pastorates shadowed and broken by failure here. Tragic illustrations come to mind. The Christian minister is a marked man and must observe more than the ordinary proprieties and amenities, whether he likes it or not. He represents the Church of the Lord Jesus Christ, and by his deficiency here he not only hurts himself and his family, he brings ill repute upon the Church and the ministry as a whole. You cannot be too scrupu-

[4] *Ministerial Practices.* By Cleland B. McAfee. Harper. Pp. 42-43.

lous in your money matters—in refraining from obligations which you cannot afford and in promptly caring for those debts which you have already incurred. I recall Dr. Lingle saying in his striking way, "A minister could better afford to get drunk once a year than not to pay his debts." Nothing will destroy our usefulness more quickly and completely, for, to the world, this is the acid test.

V. The Need of an Exemplary Life

But after all this has been said, there yet remains one paramount requirement which must be mentioned, the need of an exemplary life which sums up and backs up all the rest. Dr. James Stalker, in his book, *The Preacher and His Models,* quotes an influential saying in his life by an old minister to the effect that

> the great purpose for which a minister is settled in a parish is not to cultivate scholarship, or to visit the people during the week, or even to preach to them on Sunday, but it is to live among them as a good man whose mere presence is a demonstration which cannot be gainsaid that there is a life possible on earth which is fed from no earthly source, and that the things spoken of in church on Sunday are realities.[5]

Before we can preach the Word with power we must translate it into the effective speech of personal life. It is as you live the message you proclaim that you will fulfill Bunyan's Picture of the Ideal Pastor:

> He had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head.

And the way to such a life of power and victory is found in the great text which Dr. Moore gave to the members of my class on our graduation day. It will ever live in my memory as his verse to me. Isaiah 40:31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

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[5] *The Preacher and His Models.* By James Stalker. A. C. Armstrong & Son. P. 56

We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime.

A dark day of conflict is to be followed by a determinative day of conference and decision that will affect the world for generations. The Church of Christ must lift her voice as never before for the things that matter most and for the doing of God's will among men. God grant that in these times that try men's souls and test the quality of their faith our beloved Southern Presbyterian Church will indeed bestir herself to be in the vanguard of the forces making for a better world, and will not be content with a mere rearguard reactionism. Your Church needs you today, and the Kingdom of God needs you, needs you if you are willing to be men of the flaming heart who are laid as yielded instruments in the hand of a sovereign, almighty God. We need your courage and your faith to help us move forward in His service. For, as Dr. John A. MacLean put it so recently in The Presbyterian Outlook, "It takes faith to move forward into the unknown, but that is our only hope—forward in our thinking, in our loving, in our praying, our sacrificing, our preaching and our teaching, forward—that we may catch up with Christ."

When Sir James Douglas set out in 1330 to wrest the Holy Sepulchre from the Moslems, he carried with him, in a silver casket hung about his neck, the embalmed heart of Robert Bruce, as the dying king had requested. One day in Andalusia he was forced into mortal combat by a band of hostile Saracens. In the midst of the conflict he took this casket from about his neck and hurled it with all his strength into the midst of his enemies, crying as he did so, "Go, heart of Bruce, and where thou leadest, Black Douglas will follow thee or die!" My friends, as you go forth into your ministry for Christ today, in this dark day of struggle and warfare, "Lo, He goeth before you!" And all the voices of the past would urge you to follow not with fears.

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, Yes!

RELIGION IN THE POSTWAR WORLD

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This article was originally prepared early in 1943 and was read as a paper before the faculty of Queens College and later used in substance as the basis of a forum at Lees-McRae Junior College. Subsequent events have outdated a few parts of it. The bibliography does not include some notable recent books, e. g., Sumner Welles' *The Time for Decision,* Paul Hutchinson's *From Victory to Peace,* (a keen analysis of outstanding Christian declarations), and the well known books of Mr. Lippmann.

Everything I can say may be expressed in one sentence: In the postwar world religion ought to perform its functions more effectively than in the world before the war.

Let us begin by asking three questions. First, What is meant by religion? Second, What are the functions of religion? And third, What kind of postwar world are we going to have? Taking the questions in that order: in theory, religion is a wide field. We might include in a full treatment some discussion of the future status of Shinto in case of a Japanese defeat: or of the relative chances of Islam and Christianity under Soviet dominion; or of the modifications which Christianity might be expected to undergo when left to an indigenous native (oriental) church as in China if that country should make its separate peace with Japan. We might even discuss the probable effects of political liberation on the native religions of India. Of course, all such topics are much too broad for us. I have the right to speak for only one religion, after all, and scarcely for that. But for the present purposes I mean by religion the Christian religion in all its aspects, especially as embodied in and implemented by the Christian church of whatever name or sort. Since, in the last analysis, there is no such thing as religion apart from religious persons, our theme may be defined as: What Christian people ought to do, as Christians, after the war, to make their faith more effective in the world.

As to the functions of religion in general, let me refer briefly

to what I have said more at length elsewhere: that the nature of religion is light, the heart of religion is love, the range of religion is life, and the roots of religion are in the human soul. On this basis, we may say that the function of religion is twofold, individual and social: first, to make better persons, and, second, to make a better society. In specifically Christian terms, we who believe in the Incarnation declare that the individual function of Christianity is to produce Christ-like persons—the measure of the stature of the fullness of Christ; and the social function of Christianity is to create a society with which Christ would have no fault to find and in which He would find himself at home. It will be cheerfully admitted and even asserted that both these functions involve a continuous process, never completed, toward a goal which is nothing less than perfection, a goal which in one sense is impossible yet for that very reason is dynamic.[1]

Now: what kind of postwar world are we going to have? Maybe we shall have no world at all but only a chaos. This seems unlikely, but it is at the bottom of the possibilities. Chaos is something no one here has seen, but we may live to see it. "On the day you die, lunch will be served at 12:30 and the buses will run as usual." So a professor used to try to impress his classes with the slightness of the effect any one person's death would have on the hurrying world. If chaos comes, however, things will be different. The professor's prophecy may not come true at all. The buses may not run and there may be no lunch. Death may not come to men singly but in great masses. Men will not die by one and one but by hundreds and thousands. When war has wrought its perfect work, when buses which used to run so regularly are but scrap which there is none left to buy, when stranded armies perish without relief, when every faucet in the city runs with poison, when starved civilians fall by scores upon the streets here as already in Europe, when the black death has crept up from the gopher-holes of the west into the crowded east,—then it will be not death but life which is unusual. In chaos there is no government, there are no schools. Scholars will beg and starve, the bookstores will be burned. The

[1]See Niebuhr, Reinhold, "The Relevance of an Impossible Ethical Ideal," in *An Interpretation of Christian Ethics*. New York, Harper, 1935. pp. 101-35.

great hoards of gold in Fort Knox will be forgotten. As darkness settles deeper and deeper into the welter of chaos, men live as primitive men lived, by the strength of their arms. Pestilence and starvation sweep again and again across the world. What is left of mankind, a miserable remnant, live for a time in huts and caves, eating, drinking and wearing only what they can catch and find and steal. I am not predicting chaos; it is the least likely of the possibilities. If it does come, we shall not be concerned with it, for college professors, gentlefolk, are not tough enough to live in chaos. Still it is not impossible that religion may survive in such a time, for religion has certainly lived through such times before. Perhaps the most that religion could do in such a world, or no-world, would be to construct simple but strong little Christian rafts to float upon the flood, even to build tiny Christian islands where in the midst of darkness there might be a spot of light. What the best of the monasteries were in the darkest of European centuries, this religion might be in a time of chaos, once again: in the midst of disorder, tiny regions of order; in the midst of dirt and hate, small circles of light and cleanliness and love. Religion would then not have to seek the catacombs. The world itself would be a catacomb, in which, in the fitful gleam of guttering timid candles, religion would still have her shrines. To be sure, chaos would affect religion itself. Without schools, without scientific knowledge, all her devotees reduced, like everyone else, to something close to the level of the animals, religion would degenerate. The wild sects would grow still wilder, the bigoted ones still more suspicious and hateful. Religion might well become a haunt of superstition and cruelty. And yet even so I think that religion is too divine to die. Somewhere in the great darkness on the vast expanse of wild waters would be a tiny tossing light, a candle-flame of courage and of faith in someone's heart that would not be put out.

However, we were to consider a postwar world, not postwar chaos. So we ask again: What kind of world shall we have? That depends heavily on how this war turns out, and it can turn out in three ways. One is a victory by the Axis. This I do not think likely, but it is not impossible. Let us stretch our imaginations and think what would be the consequences for religion of an Axis

victory, the reverse of the victory we now envisage for ourselves: Unconditional Surrender. In that case we have only to look at the record to see what the Axis has done to religion where it has held power. The members of the Axis are so different that any Axis victory would be sure to be followed by internal struggles for mastery. What religion would be like in an Axis-dominated world depends on which member of the Axis were the real dictator. Stretching our imaginations to the limit, suppose Italy had been the guiding star. In a world run on the Italian plan, religion would have the Christian name, but it would be an intolerant, recessive type, taking its toll from every one, living aloof in its dark palaces, chanting irrelevant psalms in a dead language, proud but powerless in a ragged, strutting world. Or suppose Japan were running affairs. We know what Japan's idea of religion is: an aspect of the State. Official religion, taking precedence over all others, would be the worship of the Emperor; and all others would be licensed by the State and under its severe control. Christianity under such a regime would be partly changed past recognition, partly driven to cover, able to live only in the deepest secret. Again, what is more likely, suppose Germany dictated the terms of living. We know what religion has come to in Germany. She has been officially told that all affairs of this life are affairs of the State, that religion deals with the next life and that alone, that in any dispute the State must always decide. Persons who take a different view find themselves in concentration camps. Naziism and Christianity are simply incompatible. The extirpation of Christianity is one of the Nazi aims. The story of religion under German Nazi control is too long and too familiar to need repeating. The well-documented *National Socialism and the Roman Catholic Church* by Micklem gives the picture with accuracy and without passion. In the light of the undenied facts, it has been said that with a German victory it would be impossible for Christianity to exist at all. It would be impossible for it to exist easily, to be sure. With a German, just as with a Japanese or even Italian victory, vital Christianity would have a very hard time of it. She might be driven to the catacombs again. Well, suppose the worst comes to the worst. Let us assume that Hitlerism has conquered the world, that there is no escape

from it anywhere. Let us suppose that the Christian church as we know it has been destroyed (as it certainly would be); that the Christian faith has been proscribed, that it has literally been run to earth and, where it survives at all, can do so only as a subterranean secret society. Has all been lost? Much, but by no means all. For then we shall be right back where we were in the first Christian centuries. At that time something very much like Hitlerism was in control of the "civilized" world. Christianity was proscribed, it existed as an obscure sect at best, as a putative form of treason at the worst. But in those centuries Christianity spread irresistibly. The filth and brutality of Cæsarism had sickened a good many people in the world. The Christian message found ready ears even in Cæsar's household. From lip to lip, from life to life, without the slightest help from the all-powerful State, spread the knowledge and the faith of Christ. The rule of blood and steel has been tried before. It has never lasted very long in anyone's hands—the Romans held it longer than anyone else; it has not satisfied the real desires of men. Christianity has lived through ages quite as dark as any that brutal and conscienceless force can now produce. If the darkness must fall, then we shall recollect that it was not in a blaze of sunlight that our faith began, but rather in a deep night illumined by the fires of martyrs. Yet these stabbing flames, lighted as they were at the altar of eternal sunrise, kindled a fire which, though it burn low at times, shall even under the horrors of Hitlerism not completely go out.[2]

Now a direct victory for the Axis is, as I think, improbable. What we are fighting, however, is not a man nor a system but an idea. And another possibility is that while our armies shall destroy the armies of the Axis, the ideas of the Axis shall cross the seas and take possession here. It has happened before in history that the culture of the conquered, for better or worse, has been victorious at last. In short, fascism, under some other name, might be the pattern of the postwar world here, even though no German see our shores and no Japanese drop a single bomb upon our cities. This is not to say that the Axis would be directly responsible or that such ideas would be made in Germany. The germs of fascism are like

[2]K.J.F. in *Presbyterian of the South.*

the germs of tuberculosis,—they lurk everywhere, waiting only the weakened constitution to make their ugly appearance. There would be no essential difference between American and German Naziism, whatever it might be called here. In the one case we should be ruled by brown shirts from Berlin, in the other case by silver shirts from Cincinnati; in the one case our masters would be the scum of Europe and in the other case they would be the scum of Chicago. Religion would suffer just as much in either case. She could exist as a chorus of yes-men, a morale-building agency of the State, as a harmless peddler of pills to be taken after death, or not at all. If the postwar world is a fascist world, whether operated by Japanese, Italians, Germans, the senator from Buncombe or the Ku Klux Klan, then religion will be back where she was under Nero and Diocletian. She would not perish, but she would be chained in a starving cell. Her only power would be the power of fortitude.

Another possible end of this war, and a more probable one, is not defeat for us but a stalemate. Any kind of negotiated peace would be essentially a stalemate. Any sort of conclusion reached by mere attrition and war-weariness would be a stalemate. A victory over Germany and a defeat by Japan—not by any means an impossible combination—would be a stalemate. What could religion do in a stalemate? Look around you and see. Such a situation would be no different from a truce, more or less temporary, a time in which we should be building up our armies for another and more serious struggle. It would be a lull in the fighting, no more. Now there are dull times in every war and such a peace would be scarcely distinguishable from any other military doldrums. Religion's fate and future, her function in general, would then be about what they are now during active war operations. Religion at such times is hampered. She cannot be her true self and tends more and more to become the handmaid of the State, and especially of the War Department. A stalemate, an armed truce, would simply continue the present state of things indefinitely. The longer this goes on, the worse it will be for religion.

But there is still another possibility. This war may end in a victory for our side. This is not certain, but it now seems rather

probable, and indeed may not now be many months away. I cannot predict what the structure of a world built on a United Nations victory will be,—as Condliffe says, not even the steps by which such a world can be achieved can be described today. It is safe to say that it will not be in the pattern of the prewar world. It will not be altogether a free world, probably much less free than we expect. It will be a poor world at first and for a long time. It will be a badly shaken world. Indeed at first, that is during our lifetime and perhaps that of our children, even the shape of the new world will not be altogether clear to those who are to live in it. But if we do win this war, if we do smash the prestige of the ideas that now threaten to ruin us, we can say one thing about the world which will emerge: it will be a world in which religion will have a far freer hand than under any other circumstances and any other outcome of this conflict. I do not think the postwar world even after our victory will be hospitable to religion. It is less likely to be so than the prewar world in which religion had a hard enough time. But as between the world that our enemies would like to build—and have built in their own lands—and the world that the United Nations would like to build, religion has only one choice. You could imagine a progressive salesman in the old days going out into the country to do business with a store which has two partners running it. They don't get on together well, and when one runs the store, the other takes to the woods. Well, one of these merchants is a sour customer, he is backward and unprogressive and miserly, he does not like traveling salesmen, and getting an order from him at all is a hard morning's work. But the other storekeeper is a mean man on the edge of lunacy. He hates the sight of traveling salesmen, he sets the dogs on them, he will shoot them on sight to keep them out of his store. Now our salesman, if he has any sense, will hope that when he gets out to Pumpkin Center, the mean man will have charge and not the crazy one. He has a poor chance with one but none at all with the other. So religion will hope with all her heart that when this war is over, the United Nations will be sitting on top. Religion has a poor chance even so, but with the other side on top, religion has no chance at all; she will have to dodge the bullets to keep alive.

Indeed, one of the goals for which we fight is precisely the freedom of religion. What Paton calls the "tradition of the west" is now struggling against those who would destroy it. This tradition of the west is the combination of ideals going back in one line to Greece and in another to Palestine. For this the United Nations stand; against this, the Axis. The democratic ideal of Hellas, the religious and moral ideal of Palestine, or rather the resultant from the mutual effect of each of these complex ideals on the other—this is our tradition and if we win—only if we win—can we maintain this tradition in which religion is integral and active.

Now: Assuming our victory, and thus at least some freedom and autonomy for religion, what will religion have to do? What will be our function as religious persons, or rather the function of our children?

First, on the individual side, religion will function in the post-war world much as she has always functioned. Souls will make contact with God, the inner light will shine, private worship will be carried on in innumerable ways, there will be the same vitality and variety in private and personal religion that there have always been. Even in the most regimented times there has been room in the universal church for St. Dominic and St. Francis, for St. Ignatius and St. Teresa, for St. Augustine and St. Jerome. Men will be brought to their knees in penitence and stirred to their feet in power, in the future as in the past. Even if the church undergoes great modifications, even if it should be disbanded, and have to hide out of sight, the Presbyterian has always affirmed that the invisible church is the real one, after all. No one who believes in the reality of the Christian religion can doubt that, come what may, evangelism will continue. Even under a fascist regime, yes, even in chaos, the winning of souls will go on.

But vital religion has never been a mere private world, like the world of the patients in a sanitarium. Its great transactions have not been all under the skin, under the skull. To quote J. C. Bennett, if religion does not begin with the individual, it never begins; but religion that ends with the individual—ends. So we have to ask about the social functions of religion and especially of Christianity.

First of all, Christians themselves will have to understand more clearly than before the importance of this social aspect of religion and integrate it into their religious thinking and practice. No more deadly enemy of religion itself exists than a seclusive, inward-turned, purely individualistic travesty on religion. This very region has suffered sadly from it in ways I need not now describe. As Paton among others has pointed out, secularism means the separation of the parts of life from their proper center, which is God.[3] Secularism, in short, stands for giving God a part of life and leaving the rest to the devil. To quote Paton: "The tragic thing is that when men have accepted the view that 'business is business' they are apt to go still further and say 'religion is religion'; that is, religion is one among the varied human activities and has its own place. When that has happened and been accepted by the church, the wheel of secularization has gone full circle. There is no stouter bulwark of the secular temper in public life than a church which is prepared to assent, in practice if not in word, to the secular view of religion, that it is one of the parallel and independent activities of the human spirit." Incidentally, the fact that German churches took this view, namely that the Christian faith has really nothing to say about public affairs, was one of the leading reasons why Germany fell so quickly into Naziism. It was a beautiful example of what happens when religion piously lives inside a closed circle and leaves everything outside of it to the devil.

Christians are now beginning to see and to say that our religion does have something to say outside the walls of the church, something relevant to the public life of our time. At Geneva just before the war this statement was agreed on unanimously by representatives of European, American, and Asiatic churches alike: "The Gospel contains directions for life and for the mutual relations that should exist between states and nations, which every Christian ought to know and obey. . . . We believe that even in the hard impersonal world of states, certain basic principles can and should be the standards of order and conduct. Among these principles must be included the equal dignity of all men, respect for human life, acknowledgement of the solidarity for good and evil of all

[3] *The Church and the New Order*, p. 50.

nations and races of the earth, respect for the plighted word, and the recognition that power of any kind, political or economic, must be co-extensive with responsibility."[4] . . ."The message (of redemption) will not be taken seriously if the church does not impress upon its members the standards of political conduct which are derived from Christianity."[5] All this is general, but it is basic. Various Christian leaders have made it more specific. On December 21, 1940, the Archbishop of Canterbury, the Moderator of the Free Church Federal Council, Cardinal Hinsley, and the Archbishop of York issued a joint statement approving of five basic points made previously by Pope Pius XII applying to the principles of peace, all of which are social-minded. (Pope Pius' points in summary: 1. No nation has the right to pass death sentence on another. 2. Disarmament is necessary—mutually agreed, organic and progressive. 3. The erection of some juridical institution, i.e., some sort of world court, should be undertaken. 4. The real needs of the people, majorities and minorities, should be considered in a friendly spirit. 5. A hunger and thirst after righteousness and universal Christian love must guide those who govern). In addition they proposed the following standards by which economic situations and proposals may be tested: 1. Extreme inequality in wealth and possessions should be abolished. 2. Every child, regardless of race or class, should have equal opportunities of education. 3. The family as a social unit must be safeguarded. 4. The sense of a divine vocation must be restored to man's daily work. 5. The resources of the earth should be used as God's gift to the whole human race, and used with due consideration for the needs of the present and future generations.

Similar citations could be multiplied indefinitely. Such notable and far-seeing proposals and affirmations as the Malvern Manifesto, the findings of the Delaware Conference, and the Princeton Message, (see these in the appendix to Hutchinson, Paul: *From Victory to Peace*), to say nothing of the annual Reports of the Committee on Social and Moral Welfare in the Presbyterian Church U. S., show that leaders of religion in many places are

[4]Paton, p. 63.
[5]*Ibid.*

beginning to see the social relevance of the Christian faith. It is not for a social gospel over against an individualist gospel that responsible leaders are pressing; it is rather for an integration of both, an illumination and intensification of the social by the individual, and the flowering and fruitage of the individual in the social. As Dr. J. H. Oldham said six years ago: "In urging that the supreme concern of the Christian ministry is with the making of better men and women we are not advocating an individualistic gospel. What we envisage is poles removed from the concentration of interest on the saving of individual souls. It is that a church aflame with social passion should recognize that the largest contribution of the Christian ministry to social transformation is an indirect one, and that the awaking, educating and spiritual encouragement of those who bear the varied responsibilities of the corporate life is the highest and most rewarding strategy."[6]

In the same spirit Dr. Paton writes: "The main part of the duty of Christian men in the performance of their discipleship is worked out within the texture and through the manifold relationships of ordinary life. The bearing of the Christian faith upon the secular problems of world order will not be actualized . . . in the deliverances of ecclesiastical gatherings. It will be seen in the efforts that Christian men make, in the course of their ordinary duties and as they share in the secular struggles and discussions of their time, to bring to bear upon those discussions the insights that they draw from their companionship with Jesus Christ."[7]

All this is true at all times. But in the postwar world, if religion is to any extent free, she will be called on, or at least she will be greatly needed and should be rendering service not only in these regular and recurrent relationships but in many special problems. Some of these may be briefly indicated. In every single problem the discerning mind will see plainly the need for the insight which religion possesses, the character which religion inspires and empowers, and the ideals which she proclaims and which are her goals. Let it be remembered that we are assuming an allied victory; that

[6] *The Church and Its Function in Society*, p. 186.
[7] *Op. cit.*, pp. 28-29.

the leading voice in the postwar world will be the voice of democracy; and that in a democracy it is the attitudes, beliefs, character and ideals of the people which in the long run affect all that a democracy declares or does. In a democracy, what the masses of people think, and how they react to public problems, is of the highest importance. As Dr. Condliffe says: "The U. S. has more power and influence in international affairs than any other nation. To many of its citizens, the responsibility that goes with such power is both unsought and unwelcome; but it is inescapable. What the U. S. does will largely determine the pattern of international relations for the immediate future.... [Further]... No one can count on the desires of our executive officers being implemented by effective action unless the 'folks back home' understand and approve the broad principles upon which executive action is based.... The best-laid plans drawn in Washington will go awry unless they are backed by popular understanding and support."[8] And religion, precisely because its roots are in the human soul, will determine to no small degree how people really believe and feel.

The first big problems in the postwar world will be, of course, those of the peace table. Enormous, multifold, complex and technical as these may be, their solution (if we win) will be based on certain definite principles. These have been embodied, for example, in the Atlantic Charter, of August 13, 1942. This is that for which we fight. This is what we intend to establish by the peace we dominate. The question will be posed to every American, every Briton: Will you have it so or no? Does this charter appeal to your mind? Do you want a world such as this describes? The point I wish to make is that the non-religious mind will say at once, NO, I do not care for this. This is starry-eyed idealism, this is mere advertising. The non-religious mind will say NO, because the Atlantic Charter is an unselfish document, every proposition in it can be carried out only in an unselfish spirit and with unselfish motives. Only religion, I submit, is strong enough to supply the stubborn and undespairing unselfishness, the universal love, that will even say YES to these propositions, let alone perform the sacrifices necessary to make them come true.[9]

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[8] *Op. cit.*, pp. 22-23.
[9] Atlantic Charter in Condliffe, p. 64.

Professor Condliffe examines post-war problems with an economist's eye. He offers as the guiding star for post-war settlements simply an economic clue: "The touchstone of policy should be... how far any given course of action contributes to the establishment of a more stable order and a more co-operative trading system."[10] That sounds hard and business-like enough; but even Professor Condliffe sees that moral issues are involved here. After reminding the reader that after the war the lust for revenge will run strong, he says: "The impartial verdict of history, as well as moral teachings and psychological analysis, is overwhelmingly on the side of letting the dead past bury its dead. Peace and prosperity cannot be built on vengeance and hatred, however justified."[11] In the same vein Mr. Hoover wrote: "Experience shows that no nation can be punished as a whole and at the same time leave any hope of lasting peace. This endless treadmill of punishment must be stopped in the world if there is to be real peace. *Victory with vengeance is ultimate defeat in the modern world.* We can have peace or we can have revenge, but we cannot have both."[12] (Italic ours.)

In short, on the negative side religion will have to work hard to keep people from hatred and desire for vengeance; and on the positive side she will have quite as hard work to instill into men's hearts a positive unselfishness and a sense of human brotherhood that transcends national boundary lines. It would be hard today; it will be enormously harder after the millions of casualties and the bitter poverty we are going to suffer between now and then. And yet these two economists both tell us that unless a large number of people in this democracy really do try to love their enemies after this war there can be no constructive and lasting peace. That is a miracle—and one which can be wrought only by religion.

Again, we can think of the special tasks that will certainly be a part of the postwar world for some time. Anti-Semitism is already raising its head here in America. The problem of the Jew will be more insistent than ever after this war. But if the Jew is to have friends, only religion can raise them. His problem and his character, his tragedy and his possibilities, can be truly understood

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[10]Atlantic Charter in Condliffe, p. 165.
[11]*Ibid.*, p. 163.
[12]*Problems of Lasting Peace*, p. 253.

only by those who have some religious insight. Or think of the feeding of starving people that will be called for if the postwar world is going to be a world and not chaos. Hoover estimates that 30 million tons of concentrated relief foods will have to be sent out of America after this war. Is it likely that a tenth of that amount will be sent by a nation which seeks mainly its own comforts? Or consider the problem of re-educating the young devils that Hitler's educational machine has been turning out.[13] Missionaries will be called for, and you may be assured the American Legion will not furnish them, nor the Manufacturers' Associations. They will be furnished, if at all, by religious groups and grounded in religious motives. At every turn, the minute the war is done, problems will press on every side which can never be even seen, much less solved, except by the men of good will,—a good will far deeper than mere suburban neighborliness.

If that were all, it would constitute not merely a bare justification for religion's functions but a most urgent call for them. But that is not all; for religion, that is to say religious people, will not only have to see these problems (as Hoover and Paton, for example, now see them) and make honest efforts to solve them; but they will have to convince, convert or at least out-vote the numerous and vocal irreligious leaders of our people, as well as the very large number whose religion is of a narrowly individualistic sort and who can be always counted on to block any social advance. Westbrook Pegler in his column of February 1, 1943, branded the entire Atlantic Charter as so much poppycock, a mere advertising stunt, a carrot hung in front of the donkey. After the war, he says, there will be no more talk of the four freedoms or any of them. All any one wants is a return to what used to be called normalcy. Pegler denounces Wallace and Hoover and Roosevelt by implication as either liars or lunatics. Now the badness of Mr. Pegler is not in himself. It is that he is the authentic and popular voice of millions who think just as he does. It is the voice of irreligion, the voice of selfishness, pure and simple. Religion will have to show the people of the democracies that the unselfishness which a lasting

[13]See Ziemer, G. A. *Education for Death.* New York, Oxford University Press, 1942.

peace requires is not starry-eyed dreaming but the highest good sense. As some unidentified voice said over the radio the other night, "It is true that playing Lady Bountiful will cost us heavily. But we have the choice between playing Lady Bountiful at great cost for a while, or playing Lord Plug-Ugly every few years at far greater cost." Any decent peace, as Condliffe says, must be politically hard but economically generous. And this will not come about if we follow Pegler's bad advice, and the advice of others who will start talking soon, and scuttle home the minute the guns cease firing. That is what brought on this war, and it will bring on another. Surely we have now lived long enough to have discovered that peace is not to be had by merely running away from war.

In all this, and in countless other ways and worries, the postwar world will sorely need religion. Religion cannot present that world with the blueprints of Utopia, but she can see and say clearly what are the foundation-lines on which alone enduring commonwealths can be built. That world will need, and will perish if it scorn, the insight, the character, the ideals of religion. Only religion sees deeply into the nature of man himself. Religion knows how stubborn is man's crooked will; and yet religion alone knows to what glory man can rise in God. Confronted with the challenge that her ideals are impossible, religion calmly answers, for she knows, that what is impossible with man is possible with God. In the midst of clamor and confusion, religion alone knows what are the true foundations of civic and social life that will not perish in the inevitable storms. Religion alone can furnish men of the necessary character, the men of divine good will, the men capable of loving their enemies, without whom the world of man sinks to the world of the brute "red in tooth and claw with ravin." Only religion has the persistent hope that is undismayed by the centuries' denials, only religion really believes against all the Peglers and Clemenceaus that the Kingdom of God can really come on earth. Only religion believes that Jesus was more than a dreamer and that to be like him and to plan for a world in which He would be at home is not to dream but to build with the highest wisdom.

It may be that the present organ of religion, the church, shall for her sins be cast aside. A young man writes me: "As for the

place of the church in the postwar world, is it not possible that the church is being offered its last chance? If the church is silent and bears no witness, or insufficient witness, or worse yet lines up with the forces of hate at the conclusion of the fighting, it should be fairly clear to most of mankind that empty words are not the hope of the world. People at large may very well refuse to tolerate any institution that talks Life and supports the road that plummets to death."

Yes, the church can fail, she has failed before. But religion will not be dismayed and must not fail. We fight for freedom, but freedom is not won by sword alone. As Lowell said,

> "Freedom is re-created year by year
> In hearts wide open on the Godward side."

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THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued quarterly—November, February, May, and August. Subscription, $1.50 a year; foreign, $1.75. Single copies, 50 cents.

Published by the faculty of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister Churches.

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I. EXEGETICAL

IN THE STEPS OF MOSES *By Louis Golding.* The Jewish Publication Society of America, Philadelphia. 556 pages. $2.50. Some years ago the author, a famous Anglo-Jewish novelist, took a trip through Egypt, the Sinai Peninsula, Transjordania and Palestine. He followed as carefully as possible in the steps of Moses, using the Bible as his guidebook. The narrative of his journey makes a travel book of great value and unusual interest for students of the Bible and of Bible lands. Legend and tradition are interestingly and suggestively used where more solid evidence fails. The literary quality of the book is excellent. It has sixteen full-page illustrations and two end maps. It well repays thoughtful reading.

E. D. KERR.

REFUGEES WHO WROTE SCRIPTURE. *By Roy L. Smith.* Abingdon-Cokesbury Press, New York and Nashville. 64 pages. Paper, 25 cents. Study Book Number 4, in Know Your Bible Series, being prepared by Dr. Roy L. Smith under the direction of an editorial board of distinguished Methodist scholars, deals with six books in the Old Testament, but gives special attention to Ezekiel and the latter portion of Isaiah. Of greatest value are those sections dealing with the changes which took plaec among the Hebrew people as the result of the exile in Babylonia, especially the rise of the synagogue; and the analysis of the prophecy of Ezekiel. The present book, like all the others in this series, is presented in question and answer form and is, therefore, easy to use. Some of the Bible interpretations may be entirely too modernistic for many readers but all will agree in the tribute the author pays to the Hebrew prophet and with his superb conception of the field of Hebrew prophecy.

CHARLES HADDON NABERS.

SON OF MAN AND KINGDOM OF GOD,—A Critical Study. *By Henry Burton Sharman.* Harper and Brothers, New York. 149 pages. $2.50. In seeking to determine the meaning of the two terms used in the title, the author prints in parallel columns the passages containing them, discussing each passage separately with a view to determining the authenticity and meaning of the term in each case. He sets the Markan source over against the non-Markan, giving the former the preference in most cases. The result of the investigation, according to the author, is that Jesus did not use the title, Son of Man, in a Messianic sense. It was only after His death that this sense was attributed to Him by His disciples. In regard to the term, The Kingdom of God, the author believes that Jesus rejected both the Davidic-Messianic-Political and the Danielic-Enochian-Apocalyptic concepts and taught only a *present* kingdom, which was the rule of God over the hearts of men. In discussing the passages the author always finds good reason for rejecting or questioning any meaning contrary to the conclusions stated above. Even the Markan source is rejected if its statements are out of accord with these conclusions. In view of the fact that many able New Testament scholars, using the same critical methods, are convinced that Jesus did use the title, Son of Man, of Himself in a Messianic sense, and that Jesus did teach a future and apocalyptic kingdom, we may wonder if the author's conclusions were not largely dictated by the convictions he held previous to this investigation.

JAMES E. BEAR.

THE RECOVERY OF THE HISTORICAL PAUL. *By Robert M. Hawkins.* Vanderbilt University Press, Nashville, Tenn. 292 pages. $3.00. For the basis of his study the author uses only the seven undisputed Pauline Epistles. (He rejects 2 Thessalonians, Ephesians and the Pastoral Epistles. He also rejects Acts as untrustworthy.) But his thesis is that even these seven Epistles contain much that is not from Paul, so that they must be examined by the criteria of historical and literary criticism. He is convinced that Paul would put in his Epistle only that which bore upon the situation calling forth the Epistle. Moreover, Paul would write with clearness, appositeness, continuity and consistency. He is sure that Paul did not hold a substitutionary view of the death of Christ, nor did he accept the current apocalyptic ideas, nor was he a predestinarian, etc. Knowing so well, therefore, how and what Paul would write, it is not hard for the author to go through these seven Epistles and point out the verses which did not come from the pen of Paul. The following *rejected* passages in the Epistle to the Romans will give some idea of the result: 1:2-4, 18-32; 2:8-10, 16; 3:9-18, 19b, 23-26; 4:4-8, 15, 17-22; 5:2b-21; 6:15-23; 8:17-25, 28-30, 34b, 38-39; etc. With a different conception of Paul, of course, the results reached would have been different. It is too bad that such a subjective piece of work should be given out as the result of historical and literary criticism.

JAMES E. BEAR.

II. THEOLOGICAL

EITHER/OR. *By Soren Kierkegaard.* Translated by David F. Swenson, Lillian M. Swenson and Walter Lowrie. Princeton: Princeton University Press. Vol. I, 387 pages. Vol. II, 304 pp. It is good that this, the first great work of the Danish genius, is among the last of his significant works to be translated into English. Certainly it is the most difficult of them all to interpret. But seen in the light of other published works, the massive biography by Dr. Lowrie, and two or three good interpretations, especially those of Geismar and Swenson, it does become intelligible.

Though Soren Kierkegaard was a great theologian, he did not follow the traditional patterns of theological thinking. His theology, rather, was centered about existence itself and the relation of theology to life. The most prominent pattern of his thought is the idea of three stages on the way of life, or spheres of existence, as he calls them in another place: the esthetic, the ethical and the religions. Each sphere has its own categories and characteristics, the passage of the individual from one sphere to another being accomplished by *decision* or *choice* rather than by intellectual effort.

This book is an effort to develop the significant categories and characteristics of the first two stages or spheres, the esthetic and the ethical. The title signifies that a choice is involved. The two ways of life are presented indirectly, each volume being outwardly an apologetic for its sphere, the choice between the two being left to the reader.

In volume one, through a series of seemingly unrelated essays by a young esthetician, Kierkegaard begins his development of the categories of the esthetic sphere: immanence (without reflection) and immediacy (sensual eroticism). Proceeding from a group of terse aphorisms (diapsalmata) through discussions of music and tragedy, he arrives at the most extreme categories of the esthetic in "The Diary of a Seducer," which deals more with the intellectual and spiritual than with the physical. In this section

pleasure is seen to be immanent; apprehended and enjoyed in the immediate moment; and then cast aside for new pleasures. This is the final end of all esthetic living—continually moving from one pleasure-moment to another.

Underneath the brilliant thought and style of the young esthetician can be felt a deep melancholy and morbid despair, at times sympathetically concerning itself with the deepest tragedies of life and at other times cloaking itself in a show of pleasure. The difficulty is that the young man has never truly existed. He has thought his way through all of existence but he has never existed in his thought. He has never *chosen* to exist but remains only a possibility, an unformed personality.

Volume two consists of three letters from a magistrate, Judge William, to his young friend the esthetician; and a concluding sermon on the unchangeableness of God. In these the great category of the ethical sphere is presented: resolution, or choice. The judge is counselling his young friend to choose to exist within his thought. He cites marriage as the supreme example of such a way of life in which momentary pleasure is transcended by the eternal happiness of an eternal relationship constantly renewing itself in new resolution. In later work he points out the weakness of this view as consisting in the imperfections of such a human ideal.

As Kierkegaard himself says in another place, this whole work is a polemic against the prevailing speculative philosophy of Hegel. It is a call to existence, to the reduplication of thought in life. Its greatest value for us lies in the fact that it clearly points out the weaknesses of two ways of life which are prevalent today: an immediate, sensual materialism based on pagan indifference, and an ethical human idealism devoid of divine significance.

This is a timely book for the thoughtful student who is willing to look beyond the printed page for timeless truth. Some parts of the book are more interesting than others, and at times the author becomes somewhat verbose. However, it is a valuable book and should find a lasting place in the great stream of Christian tradition of which it is a part.

LESLIE BULLOCK.

THE FACT OF GOD. *By Jacob J. Sessler.* Fleming H. Revell Company, New York. 159 pages. $1.50. Here is a tool, and a sharp and useful one, to help the minister or religious educator to shape belief or chip off the accretions of false belief and doubt. In the author's words, "this book is designed to serve as a text in Christian Theology for young people and adults." Chapter headings such as "God and the Universe," "God in Jesus Christ," "God and the Bible," "God and the Next World" would seem to indicate a dull, pedantic theological treatise, but they indicate content only and do not do justice to the manner and method of presentation. The book answers questions that present-day people want answered in a form and manner which is designed to interest and enlighten present-day minds. The style is streamlined but the spirit is devotional and the theology sound. In the back of the book are forum questions on each chapter which will be useful to a leader in stimulating original thinking and provoking further thought and discussion upon subjects not immediately dealt with. The book could be used effectively in leadership training classes, especially for those who work with youth and adults, as an orientation in basic beliefs.

JOSEPH B. CLOWER, JR.

JERUSALEM THE GOLDEN. *By Arthur Wentworth Hewitt.* Abingdon-Cokesbury Press, Nashville and New York. 183 pages. $1.50. As the war proceeds more and more to its critical stages, and the number of casualties grows larger for every city and congregation, there will be a greater need for those books which can bring to sorrowing loved ones in clear and emphatic words the Christian message of personal immortality, for in that message plainly set forth will they find the comfort and peace which they must have. Dr. Hewitt has foreseen this need in this ringing assurance of life beyond the grave for the believer in Christ and has brought together effectively and often beautifully the things which the bereaved will most desire to hear. To the author, Christian immorality is certain. Around this Christian immortality is gathered all the high hopes and lofty promises of the New Testament to fulfill perfectly every sublime longing of the human soul for the beyond. No word of science has been able to cast even the slightest shadow over the challenging faith the author shares with his readers, and the tone of the volume is for youthful rather than aged readers. The logic of the book is convincing and the hope of the author is contagious.

CHARLES HADDON NABERS.

DIALOGUE WITH GOD. *By Frederic A. Doppelt.* Dorrance and Company. Philadelphia. 230 pages. $2.00. This is much more than a book on prayer. It is a treatise on the psychology of religion and at the same time has value as a treatment of comparative religions. Rabbi Doppelt's book will be read by Jews, Catholics and Protestants with real interest and profit. The one criticism, however, which Christians will direct at the book will be that, while it is helpful and interesting, it simply does not go far enough to satisfy one whose whole religious experience, as well as his prayer life, is centered in Jesus Christ and Him crucified.

C. LOGAN LANDRUM.

III. HISTORICAL

THE GREAT CENTURY IN NORTHERN AFRICA AND IN ASIA (A. D. 1800-A. D. 1914). Volume VI of A HISTORY OF THE EXPANSION OF CHRISTIANITY. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 502 pages with index and maps. $4.00. Since the first volume in Dr. Latourette's projected seven-volume history of the expansion of Christianity appeared in 1937, each new volume has been greeted with increased eagerness by a growing number of readers because they have come to see that this completed work will mark a new record in the recording of Christian history. The present volume is the last of the three which the author found necessary to devote to the story of Christianity's growth in the nineteenth century. Two previous volumes had dealt with the Americas, Europe, Australia, and the portion of Africa south of the desert. In this volume the survey of the work is completed with special emphasis given to the sections of the book dealing with India, the Chinese Empire, Japan and Korea. In the final section of the book the author summarizes Christian progress during this period throughout the world. Volume Seven, when published, will deal with summary and conclusions in reference to Christianity since 1914.

Were it not that the publication of this volume finds the world in the midst of World War II, it would be a most encouraging volume to read. At the outbreak of the First World War in 1914 Christianity was making notable progress in those areas of the world which are given study in this

book. India was being influenced by Christianity in many ways: through mission schools Christianity was pioneering in Western education, particularly for women and the depressed classes. By medicine and physicians the health of the people was being improved, and famine victims were being cared for in Christian orphanages. The underprivileged groups had responded to the gospel and a new life had opened for them; and Christianity was beginning to influence even the non-Christian elements in that great nation.

So much has been accomplished in China since 1914 that it is well to think back with Dr. Latourette upon the situation at that time. He says: "Christianity was becoming prominent in China. In a land whose ancient culture was rapidly disintegrating and where sensitive and thoughtful souls were dismayed by the disappearance of the familiar and the presence of growing chaos, Christianity was bringing elements of hope. It was acquainting China with some of the more constructive features of western life. It was also helping individuals to victory over their weaker selves and the chronic problems attendant upon individual existence and to unselfish, hopeful effort for the building of a new China. China was in the throes of a great revolution. They might be either the death struggle of a noble civilization or the birth pangs of a new and better order. Christianity was contributing to the death of the old. It was also, and even more significantly, introducing creative impulses which could help to make that death the precursor of a new life."

The chapters on Japan are of particular interest to American readers now. The author declares: "In proportion to the population, in 1914 Christians were not as numerous as in India and China. . . . Yet in spite of its numerical weakness, in 1914 Christianity was becoming increasingly a part of Japanese life. The churches were growing and were in touch with the main currents of the Christianity of the Occident. They were displaying the hope, the victory over despair and moral weakness, the sense of fellowship with God, the selfless devotion to the unfortunate, and the courage in initiating and maintaining reform movements which were to be expected of their Christian profession. . . . In 1914 in Japan, as in so much of the rest of the world, Christianity was on an incoming tide."

The amazing spread of Christianity in Korea is set forth very definitely, despite the three main obstacles, early persecution, the small size ot the mission group and the thinly veiled hostility of the Japanese in the decade before 1914.

The chapter on summary and anticipation with which the volume closes treats largely of the worldwide distribution of Christianity through the nineteenth century and the growing vitality of Protestantism during that period. It is a great history that Dr. Latourette tells; and no one could tell it better, or make it more vivid for the reader.

CHARLES HADDON NABERS.

WALTER CLARK, FIGHTING JUDGE. *By Aubrey Lee Brooks.* The University of North Carolina Press, Chapel Hill, N. C. 320 pages. $3.00. This, to me, is one of the most fascinating biographies of recent years. Mr. Brooks brought to its composition an insight into North Carolina history, customs and thought processes which make it more than a mere biography. It is a North Carolina miniature painted by an artist. The clear, non-technical, non-legal style carries the reader from one dramatic incident to another in the life of a man whose influence as soldier, treasurer, chief justice of his state and champion of reform will last for ages. All readers of the UNION SEMINARY REVIEW will profit by a perusal of Mr. Brooks' volume but it will be of high value to those who want to understand better the

state of North Carolina and some of the forces which converged upon one of her most richly endowed sons.

BEN R. LACY, JR.

I WANTED TO SEE. *By Borghild Dahl.* The Macmillan Company, New York. 210 pages. $2.00. This is the really inspiring autobiography of Borghild Dahl, whose fight against blindness occupied much of her fifty-three years, having only four-sixtieth vision in her good eye. Born of Norwegian parents in Minneapolis, she graduated from the city schools of that city, received an A. B. degree from the University of Minnesota and a Master's degree from Columbia. She began teaching in a little Minnesota village and later rose in her profession until she was Professor of Journalism and Literature at Augustana College in Sioux City, South Dakota. In the late summer of 1939 she underwent another dangerous operation, which resulted in her being able to realize the ambition of her entire life—she was now able to see in much the same degree as other people. The struggles she underwent, the courage within her heart that kept the lamp of faith burning brilliantly and the dogged determination that carried her on through all the dark years constitute a story which she tells so simply that the reader shares the heart-throbs and rejoices in the glorious battles she fought constantly. It is a book to inspire all who are handicapped physically and to shame all who are normal. It challenges the human spirit to greater endeavors.

CHARLES HADDON NABERS.

BOYS IN MEN'S SHOES. *By Harry E. Burroughs.* The Macmillan Company, New York. 370 pages. Illustrated with photographs. Index. $3.50. The author of this book was born in 1890 in a Russian village. Upon coming to America he became a newsboy in Boston and went through all the hardships which children without parents, money or guidance will experience. Like many other young men coming to this country from Eastern Europe and being fired with energy and zeal by the freedom of the new world, he made good in a remarkable manner, winning a scholarship through the Boston Traveler to the Suffolk Law School, passing the examination for the bar in Massachusetts and later taking a Master's degree at Boston University. The passion of his life while engaged in the practice of his profession was the welfare of working boys, for he had known from personal experience their difficulties and problems. This volume deals with the story of the Burroughs' Newsboys Foundation, which he established in 1927, and with Agassiz Village, which he founded in 1935. The case studies of boys in these two great humanitarian institutions make up some of the most fascinating portions of the book. With the eyes of the nation turned directly to the growing problems of juvenile delinquency, this volume brings many helpful suggestions and many inspiring experiences drawn from the life of the author, which he tells most attractively but at the same time most self-effacingly. No worker with boys can afford to miss reading this book.

CHARLES HADDON NABERS.

FIRST PRESBYTERIAN CHURCH OF JAMAICA, NEW YORK. A Narrative History of Two Hundred and Eighty Years of Continuous Service. *By George Woodruff Winans.* Published by the Church. 270 pages. $2.50. Beyond doubt the oldest Presbyterian churches in the United States now extant are on Long Island in the State of New York. Southold dates back to 1640, organized by the Rev. John Young; Southampton about the same date, its minister Rev. Abraham Pierson. Rev. Richard Denton or-

ganized the Hempstead Church in 1644, and labored there fifteen years. East Hampton followed in 1648, Huntingdon in 1658 and Jamaica in 1662. Whether some of these had Sessions at first is not clear. Christ's First Presbyterian Church of Hempstead claimed in 1894 that it was the oldest church in the denomination which has always been called by the name Presbyterian.

These were all town churches founded by English Presbyterians, chief population in the respective villages. Church and manse were built by the town at public expense, the minister called by the town and supported by taxation. The first minister at Jamaica (first name Rustdorp-Quiet Village) in 1662 was Zechariah Walker, a licentiate; a later minister (1710-1723) was George McNish, one of the men Rev. Francis Makemie induced to come to America, and a staunch defender of the divine right of Presbyterianism to exist and to worship God its own way without tribute to Cæsar or any other denomination.

This history of nearly three centuries of continuous Presbyterian service is a model of what a local church history should be, well written, well illustrated, well indexed and well documented, complete within its range

Church and manse were built at Jamaica forty years before the church by law established (Episcopalian) had a minister and it seems a member, and yet Lord Cornbury, that same prejudiced, unscrupulous governor who loaded the costs on Rev. Francis Makemie in a suit Makemie won (in addition to eight weeks in prison), turned church and manse over to the Episcopal Church on the ground they were built by public funds, even though contributed by Presbyterians, this in the year 1702. Litigation ensued in which McNish took a wise, moderate hand. Legal possession of the manse was not secured until 1724 by a court decision in favor of the Presbyterian Church. The town secured legal possession of the church by court decision in 1728, and in 1753 deeded it with its lands to the Presbyterian Church, for which it was built in the first instance and whose equity in it the town always recognized. Refusal to pay levies to support the Episcopal minister blazed up at intervals from 1704 down to the time of the Revolution. The four chapters which trace the inception and course of this brave struggle for freedom of worship and rights to property against civil and religious intolerance are well worth the attention of Southern Presbyterians. Perhaps there is a lesson in it for the times that now are.

R. B. Woodworth.

The Captain Wears a Cross. *By Captain William A. Maguire,* (CH C), U. S. N. The Macmillan Company, New York. 207 pages. $2.00. Written by the man who at the time of the attack on Pearl Harbor was Fleet Chaplain of the Pacific Fleet. Whether or not he was responsible for the action that led to the inspiration for the song, "Praise the Lord and Pass the Ammunition," he was given credit for doing so, and his picture appeared on the cover of Life magazine as the chaplain believed responsible. Captain Maguire's first book, *Rig for Church,* told of his experiences in the navy up to and including that December 7th attack. This later volume continues the story from the time our nation became an active participant in this second World War. It is a story that lets the reader see the men of the fleet on stern duty follow the chaplain at his task of service for the men on the fleet and see the contacts and opportunities afforded him. While some parts of the volume are written from the viewpoint of the Roman Catholic church, of which Captain Maguire is a priest, and tell of contacts which he made with leaders of that church when on leave in America, the greater portion is helpful to men of every faith and particularly

so to all young ministers who are looking forward to a period of service in the Naval chaplaincy and to all parents whose sons are in the Navy and who are eager to know what spiritual care is provided for men on the ships. The calm, spiritual, energetic labors of Captain Maguire, as he unselfishly but candidly describes his work in this volume, will bring such questing parents all the assurance and comfort they desire.

CHARLES HADDON NABERS.

THE AMERICAN WAY. Selections from the public addresses and papers of Franklin D. Roosevelt. *Edited by Dagobert D. Runes.* Philosophical Library, New York. 71 pages. $1.50. Brief selections, often only a sentence or a paragraph, from the public addresses and papers of Franklin D. Roosevelt during the years of his presidency, arranged topically so as to illustrate the social philosophy of one of the world's greatest humanitarians. The book is filled with quotable passages that should appeal to any public speaker.

ERNEST TRICE THOMPSON.

80 EVENTFUL YEARS. *Reminiscences of Ludwig Ernest Fierbringer.* Concordia Publishing House, St. Louis. 267 pages. $2.00. The autobiography of one of the grand old men of the Missouri Lutheran Synod. Each of the 27 chapters "is a stop on the pathway of a life whose milestones today stand as monuments of divine providence and guidance."

ERNEST TRICE THOMPSON.

IV. THE WAR AND ITS AFTERMATH

RELIGION AND THE WORLD ORDER. *F. Ernest Johnson, Editor.* Published by the Institute for Religious Studies. Distributed by Harper and Brothers, New York. 223 pages. $2.00. This book contains a series of lectures—seventeen in all—delivered at the Jewish Theological Seminary of America under the auspices of the Institute for Religious Studies during the academic year 1942-3. F. Ernest Johnson, Professor of Education at Columbia University and editor of Information Service published by the Federal Council of Churches, contributes the opening essay and the concluding summary. Leading theologians are represented by men like Paul Tillich, Luther Weigle, Francis J. McConnell, Henry P. Van Dusen, John LaFarge, S. J., and Rabbi Ben Zion Bokser. Secular scholars are represented by men like Robert M. MacIver, Professor of Political Philosophy and Sociology at Columbia University, Raymond Leslie Buell, Round Table Editor of Fortune, and George S. Counts, Professor of Education at Columbia University. Many of the chapters have no relation to religion as ordinarily conceived, but, as the editor explains, they "are symbolic of a modern mood with respect to religion, for they denote a nexus between the spiritual and the temporal, the sacred and the 'secular'." Three chapters, one by a Protestant, one by a Catholic and one by a Jew, survey the various proposals for postwar reconstruction. There is a chapter on the Political Basis of Reconstruction and one on the Economic Basis of Reconstruction. Other chapters deal with topics nor ordinarily included in books on this general subject, such as Education in the Postwar World, Reconstruction in International Law, Labor in the Postwar World. For breadth of treatment and for practical suggestiveness this is one of the best books that has appeared on this important theme during the present world crisis.

ERNEST TRICE THOMPSON.

How New Will the Better World Be? A Discussion of Post-war Reconstruction. *By Carl L. Becker.* Alfred A. Knopf, New York. 251 pages. $2.50. Carl L. Becker, Professor Emeritus of History in Cornell University, with a long list of scholarly books to his credit, seeks in this volume to answer eight very practical questions: What is wrong with the world we have? Can we return to normalcy? Can we abate nationalism and curb the sovereign state? Can we abolish power politics and end imperialism? What are we fighting for? What kind of collectivism do we want? What kind of international political order can we have? What kind of international economic order can we have?

Professor Becker is sure that we cannot return to "normalcy" (it would be an invitation to chaos). He is convinced that the trend toward collecticism will continue (preferably some form of social democracy). Nationalism, power politics, imperialism—in some form—are here to stay. The peace of the world depends on the political collaboration and especially on the economic collaboration of the great world powers. "Making a new and better world," he concludes, "is a difficult business and will prove to be a slow one. It is a matter of solving in some measure two related and complicated problems. One is the problem of abating the social conflict within nations, the other is the problem of abating the economic and political conflict between them. Both problems are fundamentally economic and neither can be considered to good purpose without taking the other into account. . . . It is no longer a question of planning or not planning, but a question of good, bad, or indifferent planning, and the essential point is that no plan for a new international world can succeed unless it is in some fashion integrated with measures taken in the principal countries for the organization of a new and better social world. Making a new and better world is something that is, or should be, always going on."

Professor Becker writes against a wide background of historical knowledge which he uses brilliantly to illumine every problem which he discusses. He writes so lucidly, so simply, so reasonably, that the reader will certainly be charmed, and almost certainly be convinced. Few books which have appeared on the general subject offer the reader more substantial material for understanding the critical problems of our day or deal so temperately and reasonably with the possibilities which are open to us in the decisive days that lie ahead. This is one of the basic books dealing with the shape of things which are to come.

Ernest Trice Thompson.

Beyond the Night. *By Elmore McNeill McKee.* Charles Scribner's Sons, New York. 243 pages. $2.50. Reminiscent of Leslie Weatherhead's *This Is the Victory,* this book by the successful rector of St. George's Church in New York City goes further and deeper than Weatherhead and shows some of the victories of faith,—victories without which a military victory will be nothing. He agrees with Harvard's Sorokin that we are coming to the end of a faithless age and the birth of an age of faith. This is faith in God who cannot fail, God who is not bound by history, God who is beyond surprise and God who is beyond destruction. That kind of faith comes hard,—by sin repented, suffering transfigured, responsibility accepted. Taking off at that point the author stays on the beam of a conquering faith and flies "beyond the night" through conquest over disillusion, pride, hatred, circumstances, indecision, separation, abandonment, futility, evil and death. In each chapter of the book dealing with these conquests he uses numerous illustrations, thus making the book the more readable and usable. His next to the last chapter on "One World" is a real contribution to

present and postwar thinking about world unity, the type of address that should be delivered in all the schools of the nation. It is a chart for world democracy on the Christian foundation. Never does the author lose sight of the fact that world brotherhood must come the hard way, that at the turning point in history brought by this war, when individualism and materialism have failed, we must return to the spirit of Christ, whose unfaltering loyalty to God gives us the key to faith that leads through the night and beyond. This is a stimulating book that will repay careful reading and warrant repeated attention.

ROSWELL C. LONG.

THE POSTWAR STRATEGY OF RELIGION. *By Joseph M. M. Gray.* Abingdon-Cokesbury Press, Nashville and New York. 186 pages. $1.75. Dr. Gray uses strategy and tactics in their military meanings: Strategy is the science of projecting military operations for the purpose of achieving ultimate and, it may be, remote ends. Tactics is the disposition or handling of troops in the presence of the enemy, or on the battlefield, for the winning of an immediate and local conflict. Taking thees two words into the realm of the warfare which the Church is waging in the world, the author maintains with definite and unanswerable facts culled from the actions and pronouncements of the Christian Church in recent years that while some of the tactics of the Christian world have been at least fair, the strategy was wholly inadequate. Dr. Gray maintains that the basic enemy of the Christian religion is Unbelief; and that this unbelief has led to the world situation that gave us totalitarian nations, selfish aggression and worldwide brutality. He puts his finger on the sins of the Church, things done wrong, and things not done at all, and lays bare the necessity for thinking through the problem of defeating our spiritual enemies with more brains and heart than the Church at large has ever dared to do. Fallacy after fallacy in present conduct is disclosed and the way pointed to their correction. The only criticism the reader will be inclined to make is in the title of the book. Since the matters made clear by the author are so imperative and their consequences so serious, one cannot afford to wait until the end of a war to put them into effect. It is a volume rather on "The Essential Strategy of Christianity Today."

CHARLES HADDON NABERS.

CONCERNS OF A WORLD CHURCH. *By George Walker Buckner, Jr.* Bethany Press, St. Louis. 128 pages. $1.25. Although small in size this book should not be taken lightly. In the first place, it has a great theme. Then, too, this theme is well handled by a very competent man. Dr. Buckner, who is editor of *World Call*, the international magazine of the Disciples of Christ, has traveled widely and was one of the few churchmen of the world who attended all three of the great ecumenical conferences of Oxford, Edinburgh and Madras. The message of the book is that both statesmen and churchmen have failed in the successful solution of such pressing problems as education, nationalism, race relations, the social order and human freedom. This failure, especially that of the Church, has been due to our lack of unity and of a vital Christian faith. The approach to all problems, if we are to be assured of success in meeting them, must be the Christian approach and must be undergirded with a definite faith in Jesus Christ. In the words of the author, "If the Christian church is to proclaim a message that is adequate to today's needs, and if it is truly to be a movement for the redemption of the human life, then its work and life and

witness must arise out of a genuine and vital Christian faith. Foremost among the concerns of a world church, then, is its concern for its own faith."

C. LOGAN LANDRUM.

. . . AND GOD WAS THERE. *By Eben. Cobb Brink.* The Westminster Press, Philadelphia. 92 pages. $1.00 Chaplain Brink, a minister of the Presbyterian Church, U. S. A., who participated in the invasion of North Africa and the early Italian campaign, has a thorough understanding of the religious life and character of the American soldier. Those who expect all of our soldiers to come back deeply religious will find little comfort in this book. While the author is generally optimistic, he is also a realist and confesses frankly that the army is composed of both men of great faith and men of no faith. He believes we at home will play a large part in determining the religious attitudes of the men after demobilization. Our example and the plans we make for their spiritual rehabilitation will be the determining factors. The book is well written and interesting throughout.

C. LOGAN LANDRUM.

HOUR OF TRIUMPH. *By George Fielding Eliot.* Reynal and Hitchcock, New York. 214 pages. $2.50. George Fielding Eliot, noted radio commentator and military analyst, discusses here "the strategy of the final steps to victory and the means of achieving permanent peace and world security." He believes that ingenious and complicated plans for the future have no chance of adoption, that the abandonment to any considerable degree of national sovereignty is something which in practise no people will permit, and that an international police force would be an unsatisfactory instrument for the accomplishment of tasks which can be done better with the means normally at the disposal of the nations concerned. In Major Eliot's opinion the urgent need at the present moment is for a genuine United Nations Council, out of which the necessary machinery for world peace may gradually evolve. "If the suggestions of this book have any virtue," he concludes, "it is that they seek the accomplishment of this end by the development of known and trusted ways and things and institutions, and not by the sudden creation of a new and wondrous edifice in which none can have confidence because it is unlike anything which men have known about before."

Major Eliot is too much inclined to classify Japan and Germany as criminal nations, (he advocates parole for Germany, life imprisonment for Japan), but the book as a whole is constructive, reasonable and helpful.

Like other competent students of world affairs Major Eliot believes that peace can be insured for the immediate future. The peace established by common agreement among the peoples of the world "will last just as long as the peoples who established it continue to place its preservation above individual, party and national ambitions and disputes. If our world can know a generation which has been born, lived, thrived and passed away without having known the blight of war, or perhaps two or three such generations, there will be new foundations, new temples, new hope. More than that we dare not seek to assure with our feeble hands, our dim intellects, our limited vision."

ERNEST TRICE THOMPSON.

PEOPLE, CHURCH, AND STATE IN MODERN RUSSIA. *By Paul B. Anderson.* The Macmillan Company, New York. 240 pages. $2.50. Paul B. Anderson has been intimately acquainted with Russia and the Russians since 1917. As the Supervisor of the War Prisoners' Aid of the Y. M. C. A. in Russia and Siberia, as managing editor and director of the principal book

publicity and distributing agency in Europe at the opening of World War II, and through various other services rendered as one of the International Secretaries of the Y. M. C. A., he has gained a more intimate knowledge of People, Church and State in Russia than perhaps any other American. The book gains additional value from the fact that Mr. Anderson quotes so freely and so fully from authoritative sources within Russia itself, many of which have not been hitherto available. As a result it definitely supplements other works in the same field and becomes required reading for any one who wishes to know the mutual relations of People, Church and State in Modern Russia.

Mr. Anderson makes it very clear that the Communist persecution of the Church in Russia was due to its materialistic, atheistic philosophy and not to the corruption of the Church in Russia. He also points out that there is no evidence that the Communist leaders have changed their fundamental attitude toward religion. Marxian dialectics allow them to moderate their attitude as a matter of expediency in war time. But there is as yet no real evidence of a change of heart, no evidence that atheistic education in Russia will cease, no evidence that the Church will be given freedom really to propagate its religion.

The author leaves us with the conviction that the Church in Russia will survive because it has been in the past, is now and will continue to be the Church of the people. Christians outside of Russia should not hesitate to cooperate with the Communist regime. "In the momentous era before us there will be great need for kindness, friendliness, mutual helpfulness, and we may hope that neither the Marxists nor the liberals will take intransgeant positions, but rather live and let live. After all, Christians are prone to sin, and Marxists are neither impeccable nor infallible. Each needs to be humble in approaching the other. Each can learn from the other."

ERNEST TRICE THOMPSON.

WORLD PEACE PLANS. *Compiled by Julia E. Johnsen.* The Reference Shelf, Vol. XVI. No. 5. The H. W. Wilson Company, New York. 281 pages. $1.25. For one interested in World Peace Plans, (and what thoughtful minister or layman is not?), this is one of the most useful volumes that can be secured. Certainly it gives the most information at the lowest cost. The Reference Shelf is published to make available, when needed, good debates, collections of articles, bibliographies and study outlines on timely subjects for public discussion. This particular volume contains an excellent series of introductory articles, selected from a variety of sources; a presentation of the various peace plans offered through 1943; some "pros and cons" selected from the mass of literature on the subject; and a full and suggestive bibliography on the subject in general and on its various aspects. The book is highly recommended.

ERNEST TRICE THOMPSON.

RUSSIA AND THE UNITED STATES. *By Pitirim A. Sorokin.* E. P. Dutton and Company, Inc., New York. 253 pages. $3.00. Pitirim A. Sorokin, head of the department of Sociology in Harvard University, is one of the distinguished refugees now domiciled in the United States. He was Professor of Law and Sociology in the University of St. Petersburg at the outbreak of the Russian Revolution and played a prominent part in the efforts to establish a Russian Republic. Finding that his life was endangered by the Communists, who regarded him as "the most implacable leader of the Russian anti-Communist intelligentsia," he escaped to America in 1923, where he has lived to the present time. In his elaborate *Social*

and Cultural Dynamics, in his widely acclaimed *The Crisis of Our Age* and in numerous other volumes he has established himself as an able sociologist and a penetrating observer of human affairs.

Dr. Sorokin believes that it is essential that Russia and the United States cooperate in the future for the mutual benefit of both nations as well as that of mankind, and that the profound and important similarities in the mentality, social institutions and culture of the two nations, toegther with the lack of irreconcilable conflicts among their vital values, render this cooperation both desirable and practicable.

The Revolution, he holds, was only a temporary break in the steady progress of Russia toward a richer and more democratic way of life. "Communism and the destructive period of the Revolution are already 'corpses'." Stalin and his successors could not revive them even if they desired to do so. Russia and the United States are steadily converging toward a similar type of social organization and economy and will continue to do so because of the irresistible pressure of events.

It becomes increasingly important for America to understand great historic trends in Russia, to penetrate deeper than a mere surface analysis, to see beyond the earlier state of the Revolution, when most of us formed opinions which subsequent events have been unable to shake. This book by Professor Sorokin is one of the best books to give us such an understanding.

In the last two chapters Professor Sorokin discusses the conditions of a lasting peace. Speaking as a sociologist, (who is also a Christian, a member of the Orthodox Church), he puts first and foremost acceptance of a moral order, if not the sublimest norms of the Sermon on the Mount, then an approximation to this norm in the form of the imperatives: "Do not do to other groups what you would not like to have done to your group" and "Do to other groups what you would like to have done to your group."

Readers of this magazine would do well to read this and every other volume that come from the pen of Pitirim A. Sorokin.

ERNEST TRICE THOMPSON.

V. PASTORAL

THE ROMANCE OF THE MINISTRY. *By Raymond Calkins.* The Pilgrim Press, Boston and Chicago. 241 pages. $2.00. Here is a remarkably fine book on the many aspects of a minister's work by one who has served with distinction as pastor of the First Congregational Church in Cambridge. The substance and style are of high quality. The eighteen chapters seem shorter than they really are because they move forward with stimulating suggestions as to guiding principles and practical techniques for the minister in his various roles as preacher, teacher, organizer, administrator, friend and counselor. The sanity and spirituality of this volume on pastoral theology will provide a tonic for those who read it. The author comes to grips with the problems of worship that confront the ministers of non-liturgical churches. Particularly good are his passages on the need for Bible study and preaching, the pastor's relation to the Sunday School, his approach to the family in sorrow, the administration of the sacraments and the spiritual opportunities that present themselves in these war days. The book contains some excellent illustrative material.

DUNBAR H. OGDEN, JR.

TAKE A LOOK AT YOURSELF. *By John Homer Miller.* Abingdon-Cokesbury Press, Nashville and New York. 200 pages. $1.50. The minister of

the Hope Congregational Church, Springfield, Massachusetts, presents in this inspiring and hope-filled volume a series of twenty-two chapters, each of which is definitely helpful to every reader. The thesis for the entire book can be had in the opening sentences: "Three factors combine to determine your life: heredity, environment and yourself. And the greatest of these is yourself. . . . What life means to you is determined not so much by what life brings to you as by the attitude you bring to life, not so much by what happens to you as by the attitude you take towards what happens." In the development of this thesis, Dr. Miller uses apt illustrations from literature, life, current events and from the Bible, all of which are appropriate and challenging. The style is charming: the logic is convincing. Of unusual value are the chapters entitled, Making a Weakness Your Greatest Asset, Getting Along with Other People, Secrets of Married Happiness, and Watching Another Take Your Place.

CHARLES HADDON NABERS.

IN SEARCH OF MATURITY. *By Fritz Kunkel, M. D.* Charles Scribner's Sons, New York. 292 pages. $2.75. Among the many excellent volumes in the field of religious psychology now available, this by Dr. Kunkel is one of the best. Taking his position squarely upon the Christian faith and maintaining that the New Testament is the greatest textbook on depth-psychology in existence, the author presents a distinctly Christian psychology. The book is divided into three parts. Part One, entitled The Historical Situation, traces the development leading to a working partnership between psychology and religion. First there was religion without psychology; then psychology without religion. Next came the long-needed collaboration of religion and psychology, to the immeasurable advantage of both and to the advantage of the people whom they seek to serve. Part Two, entitled Outline of a Religious Psychology, contains the author's original contribution to the subject. Drawing the distinction between the ego, or "sham center," and the real self, Dr. Kunkel points out the dangers and deceptions of egocentricity, negativity and idolatry and shows the way to personal development and maturity of character. To grow mature, Dr. Kunkel maintains, is our only duty; and "to find ourselves, our center, our highest value, means to find our group, our spiritual home and our positive relationship with God." Part Three, entitled Depth-Psychology in Self-Education, shows how we may use the principles of psychology, as well as religion, to discover our egocentricity, escape self-deception and idolatry and grow toward Christian maturity. Dr. Kunkel, a distinguished psychiatrist and founder of the system known as We-Psychology, came to America from Berlin, fleeing the Nazi tyranny. His writings are increasingly in demand. Ministers will find this volume a real contribution to their thinking and to their ministry of pastoral counselling.

MARION A. BOGGS.

GET TOGETHER AMERICANS. *By Rachel Davis-DuBois.* Harper and Brothers, New York. 182 pages. $1.75. A handbook for group leaders in intercultural education as carried on through the medium of the Neighborhood-Home Festival. The underlying purpose of this book is to reduce the tensions between racial and cultural groups throughout America. Its use will be confined largely to those areas where there are divergent racial and cultural elements.

C. LOGAN LANDRUM.

MAKING A HOME. WHAT PRESBYTERIANS BELIEVE. PREPARATION FOR CHURCH MEMBERSHIP. DON'T WORRY. Here is a series on vital subjects, each treated in direct and popular fashion, *by P. B. Hill, D. D., LL. D.*, for

nearly twenty years pastor of the First Presbyterian Church of San Antonio, Texas, and now supply pastor of the Presbyterian Church of Victoria, Texas. The pamphlets may be secured from Dr. Hill or the Presbyterian Committee of Publication, Richmond, Va., the first pamphlet at 25 cents, the second at 10 cents, and the other two at 5 cents each, postpaid.

J. Gray McAllister.

Opening the Door for God. *By Herman J. Sweet.* The Westminster Press, Philadelphia. 142 pages. $1.00. The subtitle is "A Manual for Parents." The book was written on the basis of replies to questionnaires sent to a representative group of Christian parents. It contains nine chapters, with bibliographies. The presentation of religion to children is made so appealing by the author that he ought to accomplish his purpose in writing the book—the evangelism of parents which will result in careful religious training of their children. Not only parents but also Sunday School teachers will find this book instructive, helpful and practical. A fine gift for a pastor to present the parents of his congregation on the arrival of the baby.

Stuart R. Oglesby.

Marriage Is a Serious Business. *By Randolph Ray.* McGraw-Hill Book Company, Inc., New York and London. 164 pages. $2.00. The rector of The Little Church Around the Corner has written a book of penetrating wisdom and kindly advice on the "honorable estate of marriage." He claims that more marriages take place at the Little Church than anywhere else in the world and, paradoxically, it is probably the most difficult church in which to be married. During the twenty years of his service as rector, more than fifty thousand marriages have been performed there. But no marriage has taken place without careful preparation and instruction of those to be married. In a single year five hundred applications for wedlock were refused because the applicants failed to give evidence of any real sincerity. Out of such an abundantly rich experience the author has drawn stories and illustrations to illuminate and enforce every point he makes. His firm belief is that the way to combat the divorce evil is to prepare adequately those who look forward to the experience of marriage and to refuse to marry those who give no evidence of desire or ability to make married life a success.

Much of the book is devoted to war weddings and their perils. The author is opposed to war weddings on principle, but recognizing that they are taking place by the thousands every day, he points out how they may be made successful by those who will use care, Christian common sense and kindness.

This is a book that both ministers and couples already married will do well to read, as well as those who are looking forward to the serious business of building a home together.

Stuart R. Oglesby.

A Pastor Speaks Out. *By George W. Humphreys.* Blakiston Company, Philadelphia, and the F. H. Revell Company, New York. 90 pages. $1.00. In this brief volume the author, after fifty years in the ministry, chats informally with the five groups he has most closely touched during his public life. They are: married women, ministers, physicians, nurses, and teachers. Although much that he says is wise and helpful, the book, unfortunately, possesses no particular literary merit and fails to attract more than passing interest.

J. Malcolm Murchison.

VI. HOMILETICAL

LIVING ZESTFULLY. *By Clovis G. Chappell.* Abingdon-Cokesbury Press, New York and Nashville. 224 pages. $1.50. Here are sixteen new sermons by this Methodist preacher who has for thirty years served great churches in Dallas, Washington, Memphis, Houston, Birmingham, Oklahoma City and now Jackson, Mississippi. The book gets its title from a sermon on the text, "Maintain the spiritual glow." This theme runs through the whole. The sermons evidence that rare ability to combine expository preaching with practical living which his readers have come to know as distinctly Chappellian.

JOHN A. REDHEAD, JR.

DATE WITH DESTINY. *By Ralph W. Sockman.* Abingdon-Cokesbury Press, New York and Nashville. 157 pages. $1.50. This is an important book. Charles Clayton Morrison selects it as the Book of the Month. Dr. Sockman takes the clauses of the Preamble to the Constitution and uses them as starting points with which to write a Preamble to Christian Culture. He claims that "the task which confronts our day of destiny is the unifying of a shattered culture" and he finds that integrating force in the ideas of the Christian gospel. It is a tasty meat diet for a milk appetite and affords the best handbook available for those who feel that our generation has a date with destiny.

JOHN A. REDHEAD, JR.

LIFE'S UNANSWERED QUESTIONS. *By Harold Cooke Phillips.* Harper and Brothers, New York. 170 pages. $1.50. The pastor of the First Baptist Church in Cleveland presents in this volume sixteen timely sermons on eternal questions which religion and life have always faced and which this generation must answer. The themes are all in the phraseology of the Biblical question forming the text, and Dr. Phillips ranges over both Old and New Testaments for his subjects. Among them are these: "If the Prophet Had Bid Thee Do Some Great Thing, Wouldst Thou Not Have Done It?" "Canst Thou by Searching Find Out God?" "Whom Will Ye That I Release Unto You?" as well as some of those queries more frequently studied, "Where Art Thou?" "Where Is Thy Brother?" "Where Is Thy God?" "What Think Ye of Christ?" and "What Shall It Profit?" They are all good sermons. The minister who reads them will be pleased at the clear, comprehensive and satisfactory outlines given on these great themes. The layman will find them good devotional reading for the Lenten season, and both minister and layman will be impressed by the direct approach and the firm emphasis on the finer, saner evangelistic note that is often struck in every message.

CHARLES HADDON NABERS.

FROM TRAGEDY TO TRIUMPH. *By Charles A. Behnke and Herman Bartels.* Concordia Publishing House, St. Louis. 117 pages. $1.00. This book contains two series of Lenten Sermons by two Evangelical Lutheran pastors, the first series on Prayer in the Passion History, the second on Peace Through the Cross. Both series are excellent examples of strong doctrinal preaching with present-day applications to the daily lives of believers and earnest evangelistic appeal to those out of Christ. Three of the sermons in the first series are based on three of "The Last Words."

JAMES S. ALBERTSON.

VICTORY THROUGH CHRIST. *By Walter A. Maier.* Concordia Publishing House, St. Louis. 411 pages. $1.50. This is a volume of twenty-eight radio addresses given during the tenth anniversary year of the Lutheran Hour, with a foreword of many striking testimonies to the spiritual blessing received through the broadcast. Such sermons as these, in the simplicity and power of their presentation of the gospel, in the gospel's practical application to personal and national life and in earnest evangelical spirit, furnish the kind of preaching greatly needed in these times. To read this book should give a minister both renewed impulse and valuable suggestion for more effective preaching.

W. TWYMAN WILLIAMS.

A LOVELY FIND. *By William Allen Knight.* W. A. Wilde and Company, Boston. 41 pages. 50 cents. The well known author of *The Song of our Syrian Guest* here presents a charming little story of modern Bethlehem that throws a brilliant light upon the narrative in Luke's Gospel and brings the message that the story of Christ's birth reveals lowly human goodness fulfilling the divine purpose. It is a new and possibly true interpretation of the phrase, "Laid Him in a manger," upon which the Christian world meditates so much at the Christmas season. Knight's little booklet is of particular value for reading by individuals or in church services during the holiday season. Its charm of style and familiarity with the scenes of the events described will surprise no one acquainted with other works by the same author.

CHARLES HADDON NABERS.

DREAMS COME TRUE. *By Charles R. Brown.* The Macmillan Company, New York. 115 pages. $1.50. Dean Brown needs no introduction to ministers. For years (he is now an octogenarian) his books have delighted and helped us. This, his thirty-fifth, is no exception. In his fresh and easy style, in simple and direct language, he applies a deep faith in God and a keen insight into eternal law to the problems of our everyday lives. In these messages, balanced by the judgment of long experience and warmed by a genuine interest in the human side of life, there is challenge and hope for our day.

JOSEPH B. CLOWER, JR.

LISTEN, MY CHILDREN! *By Herbert K. England, D. D.* F. H. Revell Company, New York. 143 pages. $1.50. The importance of the children, in the home or in the church, can hardly be overstated; and the religious education of the children, particularly in the church school, is enlisting the best thought and efforts of an increasing host of religious leaders throughout the land. We are beginning to place the child "in the midst." But the full work of the church will not have been done until the children have some real part in the regular worship service of the church, and just here children's sermons have high place. They are not easy to prepare or to preach, but they are amply worth the effort of every minister. Dr. England, whose writing in other fields has blessed his great Church (Presbyterian, U. S. A.), shows in the 45 sermons making up this volume that he knows how to reach the children of his congregation with worthwhile messages, attractive subjects, simple language and telling illustrations achieving this result. I heartily commend the book to parents and to preachers.

J. GRAY MCALLISTER.

THE CREATIVE DELIVERY OF SERMONS. *By Robert White Kirkpatrick.* Macmillan Co., New York. 235 pages. $2.50. This volume is one of the first to tell the minister how to convey his sermon effectively to the hearts and minds of his hearers. It should therefore find a welcome place among the scores of volumes on sermon structure. For the minister of today is not unaware of the absolute necessity of "getting his message across." The radio, cinema, and public speech education have helped in creating this awareness.

Dr. Kirkpatrick, who is pastor of the Presbyterian Church of South Boston, Va., has brought into this volume the result of much study, teaching, and practice. A fellowship winner at Union Theological Seminary in 1932, he pursued further study in Columbia University, the American Academy of Dramatic Arts in New York, and the School of Speech of Northwestern University.

With remarkable clarity and freshness Dr. Kirkpatrick discusses the fundamentals of sermon delivery, outlining very practical and simple procedures for vitalizing our imaginations. Thus we should be enabled to perceive more deeply the needs of our hearers and the truths of our messages. In interesting detail Dr. Kirkpatrick outlines the steps in the preparation of a sample sermon. The eleven chapters contain splendid helps.

Dr. Sockman, who wrote the foreword, affirms "that his pulpit work could have been so much more forceful and fruitful if such a volume could have come into his hands at the beginning of his ministry. Young ministers should by all means read it. But none is too old to profit by its corrective insights."

JAMES R. SYDNOR.

SHORT STORIES OF JESUS. *By William Dallmann.* Concordia Publishing House, St. Louis. 219 pages. $1.25. The short stories of Jesus are retold very simply with introductions, explanations, applications and illustrations for plain people in their Bible reading.

ERNEST TRICE THOMPSON.

4 SERMONS. *By Kaj Munk.* Danish Lutheran Publishing House, Blair, Nebraska. 36 pages. 40c. The best known Christian martyr of modern Europe, probably, is Martin Niemoeller. In many ways a much greater than he is Kaj Munk, a village pastor, who was also Denmark's greatest dramatist and one of her greatest poets and who was murdered by the Nazis on January 4, 1944. Three of the four sermons contained in this booklet were preached to and distributed by the Danish underground before Denmark revolted against her Nazi overlords. They reveal the courage and the spirit of the man and demonstrate how the gospel can be made to live in times of great national crises.

ERNEST TRICE THOMPSON.

THE BROTHER. *By Dorothy Clarke Wilson.* The Westminster Press, Philadelphia. 325 pages. $2.50. This is a novel of the life and times of Christ in which the author undertakes to portray the enigmatical character of James, the brother of our Lord. In view of the meagerness of Biblical source material, she depends largely upon imagination for the reconstruction of his life in tracing his relationship with his elder Brother through the five successive stages of comrade, partner, antagonist, enemy, and brother. She succeeds remarkably well in "bringing alive" as part of the story many of the familiar New Testament characters. Most impressive of all is her portrayal of Christ the healer, and friend, and Saviour. As might have been expected, He is really the central character of the book. Although much of

the material is purely imaginative, the author is true both to the fact and the spirit of Scripture; and she gives us a tender and beautiful story which will be read with profit and pleasure by all lovers of the New Testament. It should find its place in many home and church libraries.

J. MALCOLM MURCHISON.

IN QUEST OF A KINGDOM. *By Leslie D. Weatherhead.* Abingdon-Cokesbury Press, New York and Nashville. 268 pages. $2.00. "In this poor, broken world the teaching of Jesus is the only known philosophy of life which has never been seriously tried. . . . Humanism is discredited. . . . The failure to make a happy world . . . is in man himself. . . . Therefore only a moral force big enough to change mankind morally is big enough to be the dominating factor in the new world. In a word, man keeps on setting up new 'kingdoms of this world.' The kingdom he is really questing for is what Jesus called the kingdom of heaven. The power he seeks is the love which is released when man is in living touch with God."

These words from the opening chapter of Dr. Weatherhead's latest book afford a sufficient clue as to the purpose for which it is written. In the belief that the only hope for mankind is found in the kingdom which Jesus preached, and recognizing that "seeking the kingdom is really our acceptance of a relationship which can never be won," he turns to a study of the parables of our Lord as a great source of light for our age. Twenty-two of "The Parables of the Kingdom" are treated in this volume and Dr. Weatherhead's exposition of them is intensely fresh and stimulating. His personal acquaintance with life in Palestine, his knowledge of psychology, his gift of imagination and his ability to couch his message in the language of our day, all combine to make his expositions of Scripture both delightful and stimulating.

The present reviewer is not in accord with Dr. Weatherhead's attitude toward the Old Testament nor can he accept the author's teachings concerning the future life in detail. In some instances it would seem that the latter's originality in dealing with the parables has led him to interpretations which are of highly questionable validity. This is particularly true as concerns the story of Dives and Lazarus and the so-called Parable of the Sheep and the Goats. In most respects, however, the book is marked by real spiritual insight, and its suggestions concerning our Christian faith and practice are worthy of careful study. It should prove spiritually helpful to the laymen and homiletically stimulating to the minister.

J. MCDOWELL RICHARDS.

THE CHURCH AND WORLD'S CONDITIONS. *By Earle V. Pierce.* The Blakiston Company, Philadelphia. (Distributed by Revell.) 128 pages. $1.50. This book presents the thesis that "the Church is responsible, by her perversions and failures, for the evils which are dominant in the world and for this present . . . war." The Church was founded with "a purpose, program, and power sufficient to have changed world conditions." Indeed, the good things in our civilization are largely "fruits of the Gospel which even a perverted Church has given to the world," but Christians as a whole have fallen far short of carrying out their mission and stand condemned today for their failure. Nevertheless the power of God is still available to His people, and the call of our day is to such penitence as will lead to a real revival and to a transformation of the Christian Church.

Presbyterians, who certainly do not believe in "baptismal regeneration," will not agree with Dr. Pierce in his opposition to the practice of infant baptism, which he apparently identifies with that belief, or in his emphasis on the importance of immersion. In the main, however, the position which

he sets forth is one with which evangelical Christians will find it hard to differ. In his emphasis on the need of repentance, faith and obedience to the end that the Church may have new power in evangelism, in sound teaching, in missions and in the promotion of social righteousness, he sounds a note which is both timely and challenging. J. McDowell Richards.

VII. DEVOTIONAL

Worship and the Common Life. *By Eric Hayman.* New York: The Macmillan Company; Cambridge: The University Press. 155 pages. $1.50. This little book, definitely English in accent and origin, is worldwide in its Christian appeal to make religion coterminous with life. Have you noticed how many writers on religion and life are tracking this same theme? The author inquires as to the essential element in all the various denominations leading to sacramental worship. He spends about a third of his words on showing that the Quakers, while foregoing the actual use of the Sacraments, have made all of life sacramental. A good point, that! And one we may copy! Author Hayman makes a definite contribution to Christian thought in answer to the question, "How can Christians work together to change the threatened course of humanity toward darkness?" The Church of Christ everywhere must become one in spirit and universal in approach to all of life. All those who seek to make religion apply to all of life and who earnestly seek to regard all of life as sacramental can understand his point here. The Church of the reconstruction days must teach the union of profession and practice, the integration of religion and life. The failure to do so has brought present chaos. Here is a new call to faith. "The Christian," says the author, "is not the defender of a faith which he possesses. He is defended by a faith by which he is possessed." That one nugget of gold makes it worth while to dig into this delightful little treasury.

Roswell C. Long.

Remember Now. Daily Devotional Readings for Young People. *By Walter Dudley Cavert.* Abingdon-Cokesbury Press, Nashville and New York. 224 pages. Flexible cloth, $1.00. No better book of daily devotional readings for young people has been issued, and such books have been pouring forth from the presses in avalanches recently. The author is well qualified to write for youth, being superintendent of Christian Education for the Synod of New York and a member of the administrative committee of the United Christian Youth Movement. For each day of the fifty-two weeks in the year there is a suggested Bible reading, an illustrative story or a good commentary on the topic and a brief prayer. Emphasis is laid first upon basic ideas of God and the Christian religion, then upon the application of these ideas to the problems of life, and finally to fellowship with God. Several things impress the reader: first, the daily themes are all a part of weekly subjects, and these show a definite advance; second, there is more of the spirit of gladness and joy about this little book than one has discovered in other devotional books recently published; third, the author possesses a more vital knowledge of youth than many other writers seem to have; and, fourth, Dr. Cavert is most happy in his illustrative material.

Charles Haddon Nabers.

More Dramatized Stories of Hymns and Hymn-Writers. *By Ernest K. Emurian.* W. A. Wilde Company, Boston. 308 pages. $2.00. The title describes the contents. Widely varied hymns and writers are studied. The

book will prove very helpful for use in brief worship services, providing instruction as well as inspiration. The only material defect is sameness of dramatic situations and devices. But that is more apparent in reading the book through than in the use of the sketches. A good source book for Church School workers.

LAWRENCE I. STELL.

SO LONG AS WE LOVE. *By Peter Goulding.* W. A. Wilde Company, Boston 244 pages. $2.00. Cast in an autobiographical form, this charming novel tells the story of a young minister who made good after having failed. Called from the theological seminary to an important church at Foxburg, Peter thought of himself as a great preacher whose pulpit was his throne. His brief ministry at Foxburg was a dismal disappointment. Our story begins with Peter's entrance upon the pastorate of a little church in the village of Knotty Ash, where he projects his ministry upon the basis of love toward his people. These Knotty Ash folk, the like of whom every pastor knows, walk through the pages of the book in very life. All the while Peter is coming into his own through the secret that we learn in the 13th chapter of First Corinthians, the same secret which Robert Louis Stevenson records in these words: "So long as we love we serve: so long as we are loved by others I would almost say we are indispensable: and no man is useless while he has a friend." When you shall have read this story you will thank me for urging you so to do.

DUNBAR H. OGDEN.